

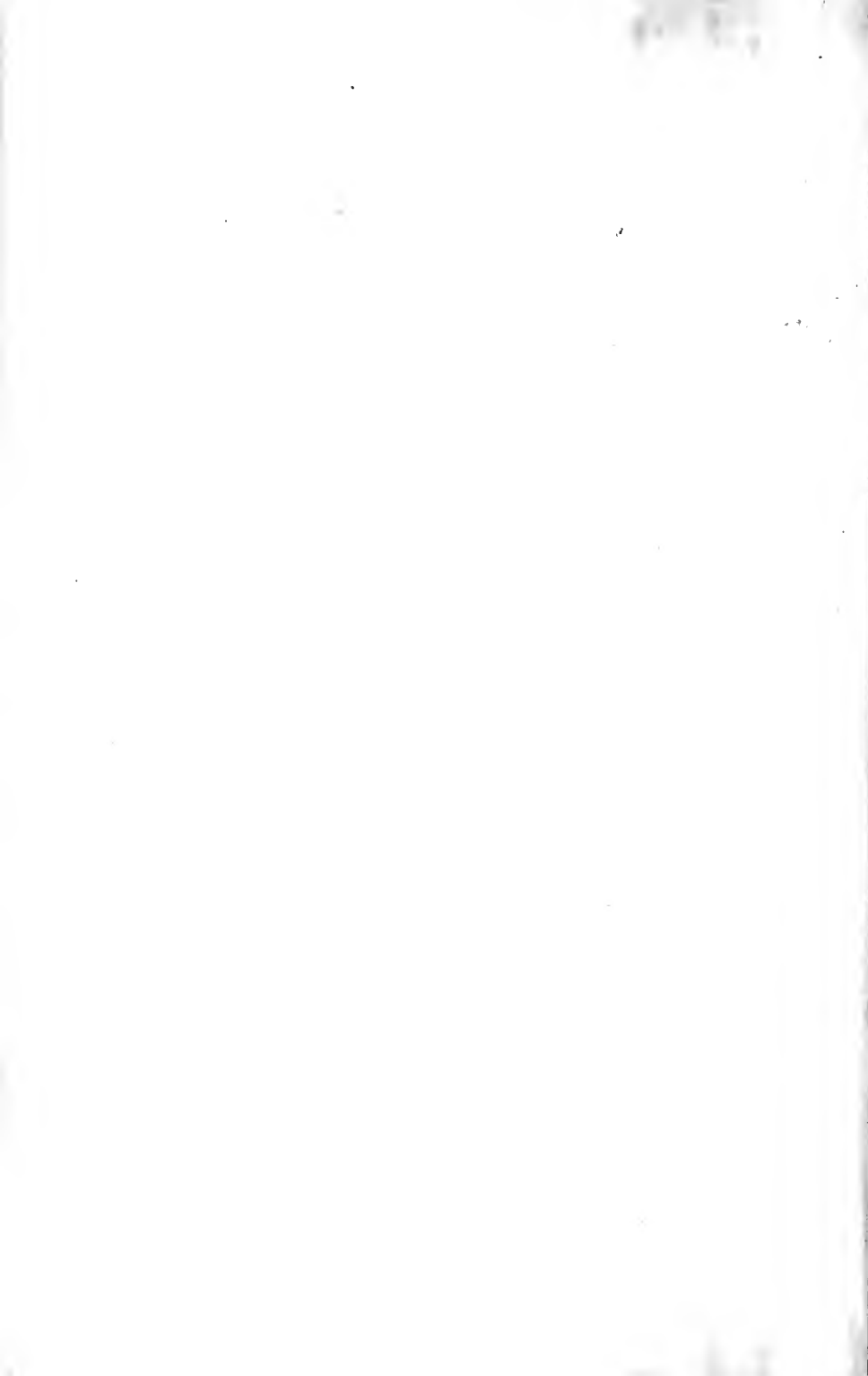
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Early English
Alliterative
Poems.

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Early English
Alliterative Poems,
in the
West-Midland Dialect
of the
Fourteenth Century.

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WITH AN

INTRODUCTION, NOTES, AND GLOSSARIAL INDEX.

BY

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[Second Edition, Revised, 1869.]

38020
6/10/96

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY TRÜBNER & CO., 8 AND 60, PATERNOSTER ROW.

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HERTFORD :

PRINTED BY STEPHEN AUSTIN.

P R E F A C E .

THE following poems are taken from a well known manuscript in the Cottonian collection, marked Nero A x, which also contains, in the same handwriting and dialect, a metrical romance,¹ wherein the adventures of Sir Gawayne with the "Knight in Green," are most ably and interestingly described.

Unfortunately nothing can be affirmed with any certainty concerning the authorship of these most valuable and interesting compositions. The editor of "Syr Gawayn and the Green Knight" considers that Huchowne, a supposed² Scotch *maker* of the fourteenth century, has the best claims to be recognised as the author, inasmuch as he is specially referred to by Wyntown as the writer of the *Gret gest of Arthure* and the *Awntyre of Gawayne*.

I do not think that any certain conclusions are to be drawn from the Scotch historian's assertion. It is well known that more versifiers than one during the fourteenth century attempted romance composition in the English language, having for their theme the knightly deeds of Arthur or Sir Gawayne. These they compiled from French originals, from which they selected the most striking incidents and those best suited to an Englishman's taste for the marvellous. We are not sur-

¹ Edited by Sir Frederic Madden for the Bannatyne Club, under the title of "Syr Gawayn and the Grene Knyzt," and by me for the Early English Text Soc., 1865.

² Wyntown nowhere asserts that Huchowne is a Scotchman.

prised, then, at finding so many romance poems treating of the exploits of the same hero, and laying claim to be considered as original productions. In Scotland, Huchowne's works might no doubt have been regarded as the standard romances of the period, but that they were the only English *gests* is indeed very doubtful.

The Early English alliterative romance, entitled the *Morte Arthure*, published from a manuscript in Lincoln Cathedral by Mr. Halliwell,¹ is considered by Sir F. Madden to be the veritable *gest of Arthure* composed by Huchowne. An examination of this romance does not lead me to the same conclusion, unless Huchowne was a Midland man, for the poem is not written in the old Scotch dialect,² but seems to have been originally composed in one of the Northumbrian dialects spoken *South* of the Tweed.³

The manuscript from which Mr. Halliwell has taken his text is not the original copy, nor even a literal transcript of it. It exhibits certain orthographical and grammatical peculiarities unknown to the Northumbrian dialect which have been introduced by a Midland transcriber, who has here and there taken

¹ Edited for E. E. T. Soc. by Rev. G. G. Perry, M.A.

² This is evident from the following particulars:—

I. In old Scotch manuscripts we find the guttural *gh* (or *ɣ*) represented by *ch*; thus, *aght*, *laght*, *saght*, *wight*, are the English forms which, in the Scotch orthography, become *aucht* (owed), *laucht* (seized), *saucht* (peace), *wicht* (active). It is the former orthography, however, that prevails in the *Morte Arthure*.

II. We miss the Scotch use of (1) *-is* or *-ys*, for *-es* or *-s*, in the plural number, and in the possessive cases of nouns, and in the person endings of the present tense indicative mood of verbs; (2) *-it* or *-yt*, for *-ed* or *d*, in the preterites or passive participles of regular verbs.

III. There is a total absence of the well-known Scotch forms *begouth* (began), *sa* (so), *sie* (such), *through*, *thorow* (through). Instead of these *bigan*, *so*, *syche*, *thurgh* (*thurh*) are employed. See Preface to Hampole's Pricke of Conscience, pp. vii. viii.

³ This is shown by the frequent employment of *-es* as the person ending of the verb in the present tense, plural number. The corresponding Southern verbal inflexion *-eth*. never occurs; while the Midland *-en* is only occasionally met with in the third person plural present, and has been introduced by a later copyist. There are other characteristics, such as the predominance of words containing the A.S. long *a*; as *hanc* (home), *stane* (stone), *thra* (bold), *walde* (would), etc.; the frequent use of *thir* (these), *tha* (the, those), etc.

the liberty to adapt the original text to the dialect of his own locality, probably that one of the North Midland counties, where many of the Northumbrian forms of speech would be intelligible.¹

A comparison of the Arthurian romance with the following poems throws no light whatever upon the authorship of the poems. The dialect of the two works is altogether different, although many of the terms employed are common to both, being well known over the whole of the North of England. The grammatical forms (the best test we can have) in the poems are quite distinct from those in the *Morte Arthure*, and of course go far to prove that they do not proceed from the pen of the same writer.

The Editor of "Syr Gawayn and the Green Knight" acknowledges that the poems in the present volume, as now preserved to us in the manuscript, are not in the Scottish dialect, but he says "there is sufficient internal evidence of their being *Northern*,² although the manuscript containing them appears to have been written by a scribe of the Midland counties, which will account for the introduction of forms differing from those used by writers beyond the Tweed."

Now, with regard to this subsequent transcription of the poems from the Scotch into a Midland dialect,—it cannot be

¹ The peculiarities referred to do not appear to be owing to the copyist of the Lincoln manuscript (Robert de Thornton, a native of Oswaldkirk in Yorkshire), who, being a Northumbrian, would probably have restored the original readings. The non-Northumbrian forms in the *Morte Arthure* are—1. The change of *a* into *o*, as *bolde* for *balde*, *bote* for *bate*, *one* for *anc*, *honde* for *hande*, *londe* for *lande*; 2. *they*, *theyre*, *them*, *theym*, for *thay*, *thaire*, *tham*; 3. *gayliche*, *kindliche*, *semlyche*, etc., for *gayly*, *kindly*, *seemly*, etc. (the termination *lich*, *liche*, was wholly unknown to the Northumbrian dialect, being represented by *ly* or *like*); 4. *churle*, *churche*, *iche*, *mache*, *myche*, *syche*, *wyrche*, etc., for *carte*, *kirke*, *ilk*, *make*, *mykelle*, *swilk*, *wyrk*, etc.; 5. infinitives in *-en*, as *drenschen*, *schewenne*, *wacchenne*, etc.; 6. the use of *eke*, *thos*, for *als* (*alswa*), *thas*; 7. the employment of *aye* for *egg*. The former word never occurs in any pure Northumbrian work, while the latter is seldom met with in any Southern production.

² The poems are *Northern* in contradistinction to *Southern*, but they are not Northern or Northumbrian in contradistinction to *Midland*.

said to be improbable, for we have abundant instances of the multiplication of copies by scribes of different localities, so that we are not surprised at finding the works of some of our popular Early English writers appearing in two or three forms; but, on the other hand, a comparison of the original copy with the *adapted transcriptions*, or even the reading of a transcribed copy, always shows how the author's productions have suffered by the change. Poetical works, especially those with final rhymes, of course undergo the greatest amount of transformation and depreciation. The changes incident upon the kind of transcription referred to are truly surprising, and most perplexing to those who make the subject of Early English *dialects* a matter of investigation.

But, in the present poems, the uniformity and consistency of the grammatical forms is so entire, that there is indeed no internal evidence of subsequent transcription into any other dialect than that in which they were originally written. However, the dialect and grammatical peculiarities will be considered hereafter.

Again, in the course of transcription into another dialect, any literary merit that the author's copy may have originally possessed would certainly be destroyed. But the poems before us are evidently the work of a man of birth and education; the productions of a true poet, and of one who had acquired a perfect mastery over that form of the English tongue spoken in his own immediate locality during the earlier part of the fourteenth century. Leaving out of consideration their great philological worth, they possess an intrinsic value of their own as literary compositions, very different from anything to be found in the works of Robert of Gloucester, Manning, and many other Early English authors, which are very important as philological records, but in the light of poetical productions cannot be said to hold a very distinguished place in English literature. The poems in the present volume contain many

passages which, as Sir F. Madden truly remarks, will bear comparison with any similar ones in the works of Douglas or Spenser.

I conclude, therefore, that these poems were not transcribed from the Scotch dialect into any other, but were written in their own West-Midland speech in which we now have them.

Mr. Donaldson, who is now editing for the Early English Text Society the *Troy Book*, translated from Guido di Colonna, puts forward a plea for Huchowne as its author, to whom he would also assign the *Morte Arthure* (ed. Perry) and the *Pistel of Sweet Susan*.¹ But Mr. Donaldson seems to have been misled by the similarity of vocabulary, which is not at all a safe criterion in judging of works written in a Northumbrian, West or East Midland speech. The dialect, I venture to think, is a far safer test. A careful examination of the *Troy Book* compels me to differ in toto from Mr. Donaldson, and, instead of assigning the *Troy Book* to a Scotchman, say that it cannot even be claimed, in its present form, by any Northumbrian south of the Tweed; moreover, it presents no appearance of having been tampered with by one unacquainted with the dialect, though it has perhaps been slightly modernised in the course of transcription.

The work is evidently a genuine West-Midland production,² having most of the peculiarities of vocabulary and inflexions that are found in these *Alliterative Poems*.³ I feel greatly inclined to claim this English *Troy Book* as the production of the author of the *Alliterative Poems*; for, leaving out identical and by no means common expressions, we find the same power of

¹ Printed by Mr. D. Laing in his "Inedited Pieces," from a MS. of Mr. Heber's. Other copies are in the Vernon MS., and Cotton Calig. A. ii.; the latter imperfect.

² Other specimens of this dialect will doubtless turn up. Mr. Brock has found a MS. in British Museum (Harl. 3909) with most of the peculiarities pointed out by me in the preface to the present work, and I believe that this dialect was probably a flourishing one in the 13th century. See O.E. Homilies, p. li.

³ (1) *en* as the inflexion of the pres. tense pl., indie. mood of verbs; (2) *s* in the second and third pers. sing. of verbs; (3) *ho*=she; (4) *hit*=its; (5) *tow*=two; (6) *defter*=daughters, etc.

description,¹ and the same tendency to inculcate moral and religious truths on all occasions where an opportunity presents itself.² Without dwelling upon this topic, which properly falls to the Editor of the Troy Book, it may not be out of place to ask the reader to compare the following description of a storm from the Troy Book, with that selected from the present volume on pp. 14 and 18.

A TEMPEST ON þE SEE.

There a tempest *hom* toke on þe torres hegh:—
 A *rak* and a royde wynde rose in *hor* saile,
 A myst & a *merkenes* was mervell to se;
 With a *routond* rayn ruthe to be-holle,
 Thouret³ full *thoroly* with a thicke haile;
 With a leuenyng light as a *low* fyre,
 Blaset all the brode see as it bren wold.
 The flode with a felle cours flowet on hepis,
 Rose uppon rockes as any *ranke* hylles.
 So wode were the waghes & þe wilde *ythes*,
 All was like to be lost þat no lond hade
 The ship ay shot furth o þe *shire* waghes,
 As qwo clymbe at a clyffe, or a clent⁴ hille.
 Eft *dump* in the depe as all drowne wolde.
 Was no *stightlyng* with stere ne no stithe ropes,
 Ne no sayle, þat might serue for *unsound* wedur.
 But all the buernes in the bote, as *hom* best liked,
 Besoght unto sainttes & to sere goddes; (p. 65)

A STORME ON THE SE.

All the company enclinet cairyn to ship;
 Cachyn in cables, knyrt up *hor* aneres,
 Fesit vp *hor* sailes in a sad hast;
 Riehet þere rapes, rapit unto see.

¹ See p. 36, ll. 1052–1066; p. 37, ll. 1074–1089; pp. 161–162, ll. 4956–4975.

² See pp. 25, 26 (Jason's unfaithfulness); pp. 74, 75, ll. 2241–2255; p. 75, ll. 2256–2263; p. 69, ll. 2267–2081; p. 158, ll. 4839–4850; p. 189, ll. 4881–4885; p. 165, ll. 5078–5086, etc.

³ In the Harl. MS. 3909, nearly all the p. part. and preterites end in *-et* (*-ut* and *-et* occur in Romances ed. by Robson).

⁴ This seems to furnish an etymology for *Clent* Hills, Worcestershire—*brent* is the term employed in Alliterative.

Hokit out of hauyn, all the hepe somyn,
Made bir at hor bake, blawen to þe depe ;
 Sailyn forthe *soberly*, somyn but a while,
 Noght fyftene forlong fairly to the end.

.
 When sodenly the softe aire *unsoberly* rose ;
 The cloudis overcast, *claterrit* aboute ;
 Wyndes full wodely *walt* up the ythes ;
 Wex *merke* as the mydnighte mystes full thicke ;
 Thunret in the *thestur throly* with all ;
 With a *launchant laite* lightonyd the water ;
 And a *ropand rayne raike*d fro the heyn.
 The storme was full stithe with mony stout windes,
 Hit *walt* up the wilde se vppou wan hilles.
 The folke was so ferd, that *on flete* were,
 All drede for to drowne with dryft of the se ;
 And in perell were put all the proude kynges.—(p. 150.)

The poems in the present volume, three in number, seem to have been written for the purpose of enforcing, by line upon line and precept upon precept, Resignation to the will of God ; Purity of life as manifested in thought, word, and deed ; Obedience to the Divine command ; and Patience under affliction.

In the first poem, entitled by me “*The Pearl*,” the author evidently gives expression to his own sorrow for the loss of his infant child, a girl of two years old, whom he describes as a

Perle plesaunte to prynees paye
Pearl pleasant to princes' pleasure,
 To elanly clos in golde so clere
Most neatly set in gold so clear.

Of her death he says :

Allas ! I leste hyr in on erbere
Alas ! I lost her in an arbour,
 Þur; gresse to grounde hit fro me yot
Through grass to ground it from me got.—(p. 1.)

The writer then represents himself as visiting his child's grave (or arbour) in the “high season of August,” and giving way to his grief (p. 2). He falls asleep, and in a dream is carried

toward a forest, where he saw rich rocks gleaming gloriously, hill sides decked with crystal cliffs, and trees the leaves of which were as burnished silver. The gravel under his feet was "precious pearls of orient," and birds "of flaming hues" flew about in company, whose notes were far sweeter than those of the cytole or gittern (guitar) (p. 3). The dreamer arrives at the bank of a stream, which flows over stones (shining like stars in the welkin on a winter's night) and pebbles of emeralds, sapphires, or other precious gems, so

þat all the loȝe lemed of lyȝt
That all the deep gleamed of light,
 So dere watȝ hit adubbenent
So dear was its adornment.—(p. 4.)

Following the course of the stream, he perceives on the opposite side a crystal cliff, from which was reflected many a "royal ray" (p. 5).

At þe fote þer-of þer sete a faunt
At the foot thereof there sat a child,
 A mayden of menske, ful debonere
A maiden of honour, full debonnair ;
 Blysnande whyt watȝ hyr bleaunt
Glistening white was her robe,
 (I knew hyr wel, I hade sen hyr ere)
(I knew her well, I had seen her before)
 At glysnande golde þat man con schore
As shining gold that man did purify,
 So schon þat schene an-vnder schore
So shone that sheen (bright one) on the opposite shore ;
 On lenghe I loked to hyr þere
Long I looked to her there,
 þe lenger I knew hyr more & more
The longer I knew her, more and more.—(pp. 6, 7.)

The maiden rises, and, proceeding along the bank of the stream, approaches him. He tells her that he has done nothing but mourn for the loss of his Pearl, and has been indeed a "joyless jeweller" (p. 8). However, now that he has found his Pearl,

he declares that he is no longer sorrowful, but would be a "joyful jeweller" were he allowed to cross the stream (p. 8). The maiden blames her father for his rash speech, tells him that his Pearl is not lost, and that he cannot pass the stream till after death (p. 10). The dreamer is in great grief; he does not, he says, care what may happen if he is again to lose his Pearl. The maiden advises him to bear his loss patiently, and to abide God's doom (p. 11). She describes to him her blissful state in heaven, where she reigns as a queen (p. 12). She explains to him that Mary is the Empress of Heaven, and all others kings and queens (p. 13). The parable of the labourers in the vineyard¹ (pp. 15-18) is then rehearsed at length, to prove that "innocents" are admitted to the same privileges as are enjoyed by those who have lived longer upon the earth (p. 18). The maiden then speaks to her father of Christ and his one hundred and forty thousand brides (p. 24), and describes their blissful state (p. 26). She points out to him the heavenly Jerusalem, which was "all of bright burnished gold, gleaming like glass" (p. 29). Then the dreamer beholds a procession of virgins going to salute the Lamb, among whom he perceives his "little queen" (p. 33). On attempting to cross the stream to follow her, he is aroused from his dream (p. 35), laments his rash curiosity in seeking to know so much of God's mysteries, and declares that man ever desires more happiness than he has any right to expect (p. 35).

The second poem, entitled "*Cleanness*," is a collection of Biblical stories, in which the writer endeavours to enforce Purity of Life, by showing how greatly God is displeased at every kind of impurity, and how sudden and severe is the punishment which falls upon the sinner for every violation of the Divine law.

After commending cleanness and its "fair forms," the author relates (I.) The Parable of the Marriage Feast (p. 39); (II.)

¹ Matthew, chapter xx.

the Fall of the Angels (p, 43); (III.) The wickedness of the antediluvian world (p. 44),

He wat; famed for fre þat fezt loued best
He was famous as free that fight loved best,
 & ay þe bigest in bale þe best wat; halden
And ever the biggest in sin the best was held; (p. 45.)

(IV.) The destruction of mankind by the Flood. When all were safely stowed in the ark,

Thenne sone com þe seuenþe day, when samned wern alle
Then soon came the seventh day when assembled were all,
 & alle woned in þe whichche þe wyld & þe tame.
And all abode in the ark (hutch), the wild and the tame.
 Þen bolned þe abyne & bonke; con ryse
Then swelled the abyss and banks did rise,
 Waltes out veh walle-heued, in ful wode streme;
Bursts out each well-head in full wild streams,
 Wat; no brymme þat abod vnbrosten bylyue
There was no brim (stream) that abode unburst by then,
 þe mukel lauande loghe to þe lyfte rered
The much (great) flowing deep (loch) to the loft (sky) reared.
 Mony clustered clowde elef alle in clowte;
Many a clustering cloud cleft all in clouts (pieces),
 To-rent veh a rayn-ryfte & rused to þe vrþe
Rent was each a rain-rift and rushed to the earth;
 Fon neuer in forty daye;, & þen þe flod ryse
Failed never in forty days, and then the flood rises,
 Ouer-walte; vehe a wod and þe wyde felde;
Over-flows each wood and the wide fields;

 Water wylger ay wax, wone; þat stryede
Water willly ever waxed, abodes that destroyed,
 Hurlled in-to veh hous, hent þat þer dowelled
Hurled into each house, seized those that there dwelt.
 Fyrst feng to þe flyzt alle þat fle myzt
First took to flight all that flee might,
 Vuhe burde with her barme þe byggyng þay leue;
Each bride (woman) with her bairn their abode they leave,
 & bowed to þe hy; bonk þer brentest hit wern
And hied to the high bank where highest it were,

& heterly to þe hyȝe hilleȝ þay [h]aled on faste
And hastily to the high hills they rushed on fast ;
 Bot al watȝ nedleȝ her note, for neuer cowþe stynt
But all was needless their device, for never could stop
 þe roȝe raynande ryg [&] þe raykande waweȝ
The rough raining shower and the rushing waves,
 Er vch boþom watȝ brurd-ful to þe bonkeȝ eggeȝ
Ere each bottom (valley) was brim-ful to the banks' edges,
 & vche a dale so depe þat demmed at þe brynkeȝ
And each dale so deep that dammed at the brinks.—(pp. 47, 48).

The ark is described as “heaved on high with hurling streams.”

Kest to kyþeȝ vnconþe þe clowdeȝ ful nere
Cast to kingdoms uncouth the clouds ful near,
 Hit waltered on the wyld flod, went as hit lyste
It tossed on the wild flood, went as it list,
 Drof vpon þe depe dam, in daunger hit semed
It drove upon the deep dam, in danger it seemed,
 With-uten mast, oþer myke, oþer myry bawe-lyne
Without mast, or mike,¹ or merry bow-line,
 Kable, oþer capstan to clyppe to her ankreȝ
Cable or capstan to clip to their anchors,
 Hurrok, oþer hande-helme hasped on roþer
Oar or hand-helm hooked on rudder,
 Oþer any sweande sayl to seche after hauen
Or any swinging sail to seek after haven,
 Bot flote forthe with þe flyt of þe felle wyndeȝ
But floated forth with the force of the fell winds.
 Wheder-ward so þe water wafte, hit rebounde
Whither-ward so (as) the water waft, it rebounded,
 Ofte hit roled on-rounde & rered on ende
Oft it rolled around and reared on end,
 Nyf our lorde hade ben her lodeȝ-mon hem had lumpen harde
Had our Lord not been their (pilot) leader hardship had befallen
them.—(p. 49.)

(V.) The Visit of Three Angels to Abraham (p. 54).

(VI.) The destruction of Sodom and Gomorrah (pp. 64, 65), including a description of the Dead Sea, the tarn (lake) of traitors (p. 66).

(VII.) The invasion of Jerusalem by Nebuchadnezzar (p. 71), and the captivity of Judah (p. 74).

The following is a paraphrase of the fourth and fifth verses in the twenty-fifth chapter of the second book of Kings.¹

þenne þe kyng of þe kyth a counsayl hym takes
Then the king of the kingdom a counsel him takes,
 Wyth þe best of his burnes, a blench for to make
With the best of his men a device for to make ;
 þay stel out on a styлле nyȝt er any steuen rysed
They stole out on a still night ere any sound arose,
 & harde hurles þurȝ þe oste, er ennies hit wyste
And hard hurled through the host, ere enemies it wist,
 Bot er þay at-wappe ne moȝt þe wach wyth oute
But ere they could escape the watch without,
 Hiȝe skelt watȝ þe askry þe skewes an-vnder
High scattered was the cry, the skies there under,
 Loude alarom vpon launde lulted was þenne
Loud alarm upon land sounded was then ;
 Ryche, ruȝed of her rest, ran to here wedes,
Rich (men) roused from their rest, ran to their weeds,
 Hard hattes þay hent & on hors lepes
Kettle hats they seized, and on horse leap ;
 Cler claryoun crak cryed on-lofte
Clear clarion's crack cried aloft.
 By þat watȝ alle on a hepe hurlande swyȝe
By that (time) was all on a heap, hurling fast,
 Folȝande þat oȝer flote, & fonde hem bilyue
Following that other fleet (host), and found them soon,
 Ouer-tok hem, as tyd,² tult hem of sadeles
Over-took them in a trice, tilted them off saddles,
 Tyl vehe prynce hade his per put to þe grounde
Till each prince had his peer put to the ground ;
 & þer watȝ þe kyng kaȝt wyth calde prynces
And there was the king caught with crafty princes,

¹ "4. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about :) and the king went the way toward the plain.

"5. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him."

² Immediately.

& alle hise gentyle for-iusted on Ierico playnes
And all his nobles vanquished on Jericho's plains.—(pp. 71, 72.)

(VIII.) Belshazzar's impious feast (pp. 76–80), and the hand-writing upon the wall (pp. 80, 81).

In þe palays pryncipale vpon þe playn wowe
In the palace principal upon the plain wall,
 In contrary of þe candelstik þat clerest hit schyned
Opposite to the candlestick that clearest there shone.
 Þer apered a paume, with poyntel in fyngres
There appeared a palm with a pointel in its fingers,
 þat watȝ grysly & gret, & grymly he wrytes
That was grisly and great, and grimly it writes,
 None oþer forme bot a fust faylaynde þe wryst
None other form but a fist failing the wrist
 Pared on þe parget, purtrayed lettres
Pared on the plaister, pourtrayed letters.
 When þat bolde Baltazar blusched to þat neuwe
When that bold Belshazzar looked to that fist,
 Such a dasande drede dused to his hert
Such a dazzling dread dashed to his heart.
 þat al falewed his face & fayled þe chere
That all paled his face and failed the cheer ;
 þe stronge strok of þe stonde strayned his ioyntes
The strong stroke of the blow strained his joints,
 His enes cachcheȝ to close & cluchches his hommes
His knees catch to close, and he clutches his hams,
 & he with plat-tyng his paumes displayes his lers¹
And he with striking his palms displays his fears,
 & romyes as a rad ryth þat roreȝ for drede
And howls as a frightened hound that roars for dread,
 Ay biholdand þe honde til hit hade al grauen,
Ever beholding the hand till it had all graven,
 & rasped on þe roȝ woȝe runisch saueȝ
And rasped on the rough wall uncouth saws (words).

(IX.) The story of Nebuchadnezzar's pride and its punishment (pp. 84, 85), and the interpretation of the hand-writing by Daniel (p. 86).

¹ ? feres.

(X.) The invasion of Babylon by the Modes (pp. 87, 88).

Baltazar in his bed watȝ beten to deȝe
Belshazzar in his bed was beaten to death,
 þat boȝe his blood & his brayn blende on þe cloȝes
That both his blood and his brains blended on the clothes ;
 þe kyng in his cortyn watȝ kaȝt by þe heles
The king in his curtain was caught by the heels,
 Feryed out bi þe fete & fowle dispysed
Ferried out by the feet and foully despised ;
 þat watȝ so doȝty þat day & drank of þe vessayl
He that was so doughty that day and drank of the vessels,
 Now is a dogge also dere þat in a dych lygges
Now is as dear (valuable) as a dog that in a ditch lies.—(p. 88.)

The third poem, entitled "*Patience*," is a paraphrase of the book of Jonah. The writer prefaces it with a few remarks of his own in order to show that "patience is a noble point though it displease oft."

The following extract contains a description of the sea-storm which overtook Jonah :—

Anon out of þe norþ est þe noys bigynes
Anon out of the north east the noise begins,
 When boȝe breȝes¹ con blowe vpon blo watteres
When both breezes did blow upon blue waters :
 Roȝ rakkes þer ros with rudnyng an-vnder
Rough clouds there arose with lightning there under,
 þe see souȝed ful sore, gret selly to here
The sea sobbed full sore, great marvel to hear ;
 þe wyndes on þe wonne water so wrastel togeder,
The winds on the wan water so wrestle together,
 þat þe wawes ful wode waltered so hiȝe
That the wares full wild rolled so high,
 & ofte busehed to þe abyne þat breed fyssches
And again bent to the abyss that bred fishes ;
 Durst nowhere for roȝ arest at þe bothem.
Durst it nowhere for roughness rest at the bottom.
 When þe breth & þe brok & þe bote metten
When the breeze and the brook and the boat met,

¹ Eurus and Aquilo.

Hit wat; a ioyles gyn þat Ionas wat; inne
It was a joyless engine that Jonah was in,
 For hit reled on round vpon þe roze yþes
For it reeled around upon the rough waves.
 Þe bur ber to hit baft þat braste alle her gere
The bore (wave) bear to it abaft that burst all her gear,
 Þen hurled on a hepe þe helme & þe sterne
Then hurled on a heap the helm and the stern,
 Furste to murte¹ mony rop & þe mast after
First marred² many a rope and the mast after.
 Þe sayl sweyed on þe see, þenne suppe bihoued
The sail swung on the sea, then sup behoved
 Þe coge of þe colde water, & þenne þe cry ryses
The boat of the cold water, and then the cry rises ;
 ʒet coruen þay þe cordes & kest al þer-oute
Yet cut they the cords and cast all there-out.
 Mony ladde þer forth-lep to laue & to kest
Many a lad there forth leapt to lave and to cast,
 Scopen out þe scaþel water, þat fayn scape wolde
To scoop out the scathful water that fain escape would ;
 For be monnes lode neuer so luþer, þe lyf is ay swete
For be man's lot never so bad, the life is aye sweet.—(p. 93.)

The writer, in concluding the story of Jonah, exhorts his readers to be “patient in pain and in joy.”

For he þat is to rakel to renden his cloþe;,
 Mot eftte sitte with more vn-sounde to sewe hem togeder.
For he that is too rash to rend his clothes,
Must afterwards sit with more unsound (worse ones) to sew them
together. (p. 104.)

This brief outline of the poems, together with the short extracts from them, will, it is hoped, give the reader stomach to digest the whole. It is true that they contain many “uncouth” terms; but this will be their highest merit with the student of language, as is shown, by Dr. Guest’s testimony, that they are “for several reasons curious, and especially so to the philologist.”² To those readers who do not appreciate the importance

¹ ? = to-marte.

² History of English Rhythms, vol. i. p. 159.

of such a very large addition to the vocabulary of our Early Language as is made by these treatises, let Sir Frederic Madden's opinion of their literary merit suffice. That distinguished editor says, of the author's "poetical talent, the pieces contained in the MS. afford unquestionable proofs; and the description of the change of the seasons, the bitter aspect of winter, the tempest which preceded the destruction of Sodom and Gomorrah, and the sea storm occasioned by the wickedness of Jonas, *are equal to any similar passages* in Douglas or Spenser."¹ Moreover, as to the hardness of the language—inasmuch as the subject matter of the poem will be familiar to all who may take up the present volume, the difficulty on the word-point will not be such as to deter the reader from understanding and appreciating the production of an old English poet, who—though his very name, unfortunately, has yet to be discovered—may claim to stand in the foremost rank of England's early bards.

The Editor of the present volume has endeavoured to do justice to his author by giving the text, with some few exceptions, as it stands in the manuscript.² The contractions of the scribe have been expanded and printed in italics, a plan which he hopes to see adopted in every future edition of an early English author.

The Glossary has been compiled not only for the benefit of the reader, but for the convenience of those who are studying the older forms of our language, and who know how valuable a mere index of words and references sometimes proves.

In conclusion, I take the present opportunity of acknowledging the kind assistance of Sir Frederic Madden and E. A. Bond, Esq., of the British Museum, who, on every occasion, were most ready to render me any help in deciphering the manuscript, in parts almost illegible, from which the poems in the present volume are printed.

¹ Syr Gawayn, ed. Madden, p. 302.

² Wherever the Text has been altered, the reading of the MS. will be found in a foot-note.

REMARKS UPON THE DIALECT AND GRAMMAR.

Higden, writing about the year A.D. 1350, affirms, distinctly, the existence of three different forms of speech or dialects, namely, Southern, Midland, and Northern;¹ or, as they are sometimes designated, West-Saxon, Mercian, and Northumbrian. Garnett objects to Higden's classification, and considers it certain "that there were in his (Higden's) time, and probably long before, five distinctly marked forms, which may be classed as follows:—1. Southern or standard English, which in the fourteenth century was perhaps best spoken in Kent and Surrey by the body of the inhabitants. 2. Western English, of which traces may be found from Hampshire to Devonshire, and northward as far as the Avon. 3. Mercian, vestiges of which appear in Shropshire, Staffordshire, and South and West Derbyshire, becoming distinctly marked in Cheshire, and still more so in South Lancashire. 4. Anglian, of which there are three sub-divisions—the East Anglian of Norfolk and Suffolk; the Middle Anglian of Lincolnshire, Nottinghamshire and East Derbyshire; and the North Anglian of the West Riding of Yorkshire—spoken most purely in the central part of the mountainous district of Craven. 5. Northumbrian," spoken throughout the Lowlands of Scotland, Northumberland, Durham, and nearly the whole of Yorkshire.

Garnett's division is based upon peculiarities of pronunciation, which will be found well marked in the *modern* provincial dialects, and not upon any essential differences of inflexion that are to be found in our Early English manuscripts.²

The distinction between Southern and Western English was not at all required, as the Kentish Ayenbite of Inwyt (A.D.

¹ Polychronicon R. Higdeni, ap. Gale, p. 210, 211. See Garnett's *Philological Essays*, p. 43, and *Specimens of Early English*, p. 338.

² It is to be regretted that Garnett did not enter upon details, and give his readers some tests by which to distinguish the "five distinctly marked forms."

1340) exhibits most of the peculiarities that mark the Chronicles of Robert of Gloucester (Cottonian MS. Calig. A. xi.) as a Southern (or West-Saxon) production. The Anglian of Norfolk, Lincolnshire, and Nottinghamshire may be referred to one group with the Mercian of Lancashire, as varieties of the Midland dialect.

A careful examination of our early literature leads us to adopt Higden's classification as not only a convenient but a correct one.

There is, perhaps, no better test for distinguishing these dialects from one another than the verbal inflexions of the plural number in the present tense, indicative mood.

To state this test in the briefest manner, we may say that the Southern dialect employs *-eth*, the Midland *-en*, and the Northumbrian *-es* as the inflexion for all persons of the plural present indicative :¹—

	Southern.	Midland.	Northern.
1st pers.	Hop- <i>eth</i> .	Hop- <i>en</i> .	Hop- <i>es</i> . (we) hope.
2nd „	Hop- <i>eth</i> .	Hop- <i>en</i> .	Hop- <i>es</i> . (ye) hope.
3rd „	Hop- <i>eth</i> .	Hop- <i>en</i> .	Hop- <i>es</i> (they) hope.

It is the constant and systematic employment of these inflexions, and not their occasional use that must be taken as the criterion of dialectical varieties.

In a pure specimen of the Southern dialect, we never find the Northumbrian *-es*. We do occasionally meet with the Midland *-en*, but only in those works written in localities where, from their geographical position, Southern and Midland forms would be intelligible.² We might look in vain for the Southern plural *-eth* in a pure Northumbrian production, but might be more successful in finding the Midland *-en* in the third person plural; as, “thay *arn*” for “they *ar*,” or “thay *er*.”

¹ In English works of the fourteenth century the *-en* of the Midland, and the *-es* of the Northumbrian is frequently dropped, thus gradually approximating to our modern conjugation.

² We are here speaking of works written in the thirteenth and fourteenth centuries.

In a work composed in Lincolnshire, Nottinghamshire, or Lancashire, we should be sure to find the occasional use of the Northumbrian plural *-es*.¹

The inflexions of the verb in the singular are of value in enabling us to discriminate between the several varieties of the Midland dialect.² The Southern and Midland idioms (with the exception of the West-Midland of Lancashire, Cheshire, etc.) conjugated the verb in the singular present indicative, as follows:—

1st pers.	hope	(I) hope.
2nd „	hop- <i>est</i>	(thou) hopest.
3rd „	hop- <i>eth</i>	(he) hopes.

The West-Midland, corresponding to Garnett's Mercian, instead of *-est* and *-eth* employs the inflexions that are so common in the so-called Northumbrian documents of the ninth and tenth centuries:—

1st pers.	hope	(I) hope.
2nd „	hop- <i>es</i>	(thou) hopest.
3rd „	hop- <i>es</i>	(he) hopes.

The Northumbrian dialect takes *-es* in all three persons; but mostly drops it in the first person.

The peasantry of Cheshire and Lancashire still preserve the verbal inflexions which prevailed in the fourteenth century, and conjugate their verbs in the present indicative according to the following model:—

	Singular.	Plural.
1st pers.	hope	hopen.
2nd „	hopes	hopen.
3rd „	hopes	hopen.

Inasmuch as the poems in the present volume exhibit the

¹ Robert of Brunne, in his "Handlyng Synne," often employs it instead of *-en*, but only for the sake of the rhyme.

² The Midland dialect is a very difficult one to deal with, as it presents us with no uniform type; and, moreover, works written in this idiom are marked by Northern or Southern peculiarities, which have led many of our editors altogether astray in determining the locality of their composition.

systematic use of these forms, we cannot but believe that they were originally composed in one of those counties where these verbal inflexions were well known and extensively used. We have to choose between several localities, but if we assign the poems to Lancashire we are enabled to account for the large number of Norse terms employed. It is true that the ancient examples of the Lancashire dialect contained in Mr. Robson's *Metrical Romances*,¹ the *Boke of Curtasye*,² and *Liber Cure Cocorum*,³ present us with much broader forms, as *-us* for *-es* in the plural number and possessive case of nouns, *-un* for *-en* in the plural present indicative mood, in passive participles of irregular (or strong) verbs, *-ul* (*-ut*) for *-ed* in the past tense and passive participle of regular (or weak) verbs, and the pronominal forms *hor* (their), *hom* (them), for *her* and *hem*.⁴

These forms are evidence of a broad pronunciation which, at the present time, is said to be a characteristic of the north-western division of Lancashire, but I think that there is good evidence for asserting that this strong provincialism was not confined, formerly, to the West-Midland dialect, much less to a division of any particular county. We find traces of it in *Audelay's Poems* (Shropshire), the *Romance of William and the Werwolf*,⁵ and even in the *Wickliffite version of the Scriptures*.

Formerly, being influenced by these broad forms, I was led to select Cheshire or Staffordshire as the probable locality where the poems were written; but I do not, now, think that either of these counties ever employed a vocabulary containing so many Norse terms as are to be found in the Lancashire dialect. But although we may not be able to fix, with certainty,

¹ Published by the Camden Society, 1842.

² Edited by Mr. Halliwell for the Percy Society.

³ Edited by me for the Philological Society, 1862.

⁴ *-us* and *-ut* for *-es* and *-ed*, as well as *hom*, *hor*, do occasionally occur in the MS. containing our poems.

⁵ The *Romance of William and the Werwolf* is written in the West-Midland dialect as spoken probably in Shropshire.

upon any one county in particular, the fact of the present poems being composed in the West-Midland dialect cannot be denied. Much may be said in favour of their Lancashire origin, and there are one or two points of resemblance between our poems, the Lancashire Romances, and *Liber Cure Cocorum*, that deserve especial notice.

I. In *Sir Amadace*,¹ lxviii. 9, there occurs the curious form *miztus=miztes=mightst*.² As it appears only once throughout the Romances we might conclude that it is an error of the scribe for *miztest*, but when we find in the poems before us not only *miztez=miztes* (mightst), but *woldez=woldes* (wouldst), *couthes=couthes* (couldst), *dipptez* (dippedst), *travayledez* (travelledst), etc., we are bound to consider *miztus* as a genuine form.³ In no other Early English works of the fourteenth century have I been able to find this peculiarity. It is very common in the *Wolunge of Ure Lauerd* (xiiiith cent.). See O.E. Homilies, p. 51. The Northumbrian dialect at this period rejected the inflexion in the second person preterite singular, of regular verbs,⁴ and in our poems we find the *-es* often dropped,

¹ Robson's *Metrical Romances*, p. 54, l. 9.

² *Woldus=woldes=wouldst*, appears in Audelay's poems (in the Shropshire dialect of the fifteenth century), p. 32, l. 6.

³ The so-called Northumbrian records of the ninth and tenth centuries frequently use *-es* instead of *-est*, in the 2nd pers. preterite of regular verbs, e.g.,

Ɔu forcerdes usie on-beo=Thou turnest us hindward.—(Ps. xliii. 11.)

Ɔu saldes usie=Thou gavest us.—(Ps. xliii. 12.)

Ɔu bi-bohtes folc Ɔin butan weorƆe=Thou soldest thy folk without price.—(Ps. xliii. 12.)

Ɔu ge-Ɔiowades me & settes ofer me hond Ɔine=Thou madest me and settest over me thy hand.—(Ps. exxxviii. 5.)

Ɔu Ɔreades Ɔa ofer-hygdan=Thou hast rebuked the proud.—(Ps. exviii. 21.)

Ic ondeto Ɔe fader drihten heofnes forƆon Ɔu gedegeldes Ɔas ileo from snotrum & hogum & ædeaudes Ɔa Ɔæm lytlum=I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.—(Matt. xi. 25).

⁴ *Pou torned us hindward*.—(Early English Nn. Psalter, xliii. 11.)

Pou salde Ɔi folk.—(*Ibid.* xliii. 12.)

Pou meked us.—(*Ibid.* xliii. 20.)

Pou made me and set Ɔi hand over me.—(*Ibid.* exxxviii. 5.)

Pou snibbed proude.—(*Ibid.* exviii. 21.)

so that we get two conjugations, which may be called the inflected and the uninflected form.

	Inflected.	Uninflected.	
1st pers.	hopede	hoped	(I) hoped.
2nd „	hopedes	hoped	(thou) hopedest.
3rd „	hopede	hoped	(he) hoped.

Originally the inflected form may have prevailed over the whole of the North of England, but have gradually become confined to the West-Midland dialect.

II. The next point of resemblance is the use of the verb *SCHIN* or *SCHUN*=*schal*=shall. It is still preserved in the modern dialect of Lancashire in combination with the adverb *not*, as *schunnot*¹=shall not. The following examples will serve to illustrate the use of this curious form:—

“— Jay *schin* knawe sone,
Pere is no bounté in burne lyk Baltaçar þewes.”²
(B. l. 1435.)

“ & þose þat seme arn & swete *schyn* se his face.”³
(*Ibid.* l. 1810.)

“ Pekokys and pertrikys perboyled *schyn* be.”⁴
(Liber Cure Cocorum, p. 29.)

“ “ For þer bene bestes þat *schyn* be rost.”⁵—(*Ibid.* p. 34.)

“ Alle *schun* be draun, Syr, at þo syde.”⁶—(*Ibid.* p. 35.)

“ Seehe ferlies *schyn* falle.”⁷—(Robson’s Met. Rom. p. 12, l. 4.)

III. Nothing is more common in the present poems than the use of *hit* as a genitive=its, which is also found in the Lancashire romances.

¹ I am informed by a Shropshire friend that it prevails in his county under the form *shinnch*.

Win=will, in *wimot*, *wunnot*=will not, is still heard in the West-Midland districts. It is found in Robson’s Romances and in Liber Cure Cocorum.

² They *shall* know soon there is no goodness in man like Belshazzar’s virtues.

³ And those that seemly are and sweet *shall* see His (God’s) face.

⁴ Peacocks and partridges parboiled *shall* be.

⁵ For þer are beasts þat *shall* be roasted.

⁶ All *shall* be drawn (have the entrails removed), Sir, at the side.

⁷ Such marvels *shall* happen.

“Forþy þe derk dede see hit is demed ever more,
For *hit* dedeþ of deþe duren þere yet.”¹—(Patience, l. 1021.)

“And, as hit is corsed of kynde & *hit* coosteþ als,
þe clay þat clenges þer-by arn corsyes strong.”²
(*Ibid.* l. 1033.)

“For I wille speke with the sprete,
And of *hit* woe wille I wete,
Gif that I may *hit* bales bete.”³

(Robson's Met. Romances, p. 5, ll. 3, 4.)

The present dialect of Lancashire still retains the uninflected genitive:—

“So I geet up be strike o' dey, on seet cawt; on went ogreath tilly welly coom within two mile oth' teawn; when, os tha dule woud height, o tit wur stonning ot an ale heawse dur; on me kawve (the dule bore cawt *it* een for me) took th' tit for *it* mother, on woud seawk her.”⁴ (Tummus and Meary).

Thus much for the dialectical peculiarities of our author. The scanty material at our disposal must be a sufficient excuse for the very meagre outline which is here presented to the reader. As our materials increase, the whole question of Early English dialects will no doubt receive that attention from English philologists which the subject really demands, and editors of old English works will then be enabled to speak with greater confidence as to the language and peculiarities of their authors. Something might surely be done to help the student by a proper classification of our manuscripts both as to date and place of composition. We are sadly in want of unadulterated

¹ Wherefore the dark dead sea it is called ever more.
For *its* deeds of death endure there yet.

² And as it is cursed of kind and *its* properties also,
The clay that clings thereby are corrosives strong.

³ I will speak with the spirit,
And of *its* woe will I wit (know),
If that I may *its* bales (grief) abate.

⁴ So I got up by break of day and set out; and went straight till I well nigh came within two miles of the town, when, as the devil would have it, a horse was standing at an ale-house door; and my calf (the devil bore out *its* eyes for me) took the horse for *its* mother, and would suck her.

specimens of the Northumbrian and East-Midland idioms during the twelfth and thirteenth centuries. There must surely be some records of these dialects in our university libraries which would well repay editing.¹

GRAMMATICAL DETAILS.

I. NOUNS.

(1) *Number*.—The plurals generally end in *-es* (*e3*), *-s*. *F3en* (eyes), *trumpen* (trumpets), are the only plurals in *-en* that occur in the poems. In Robson's *Metrical Romances* we find *fellun* (fells, hills), *dellun* (dells), and *eyren* (eggs), in *Liber Cure Cocorum*. The plurals of *brother*, *child*, *cow*, *do3ter* (daughter), are *brether*, *childer*, *kay*, and *de3ter*.

(2) *Gender*.—The names of inanimate things are in the neuter gender, as in modern English. The exceptions are *deep* (fem.), *gladnes* (fem.), and *wind* (masc.).

(3) *Case*.—The genitive singular (masc. and fem.) ends in *-es* (*-e3*), *-s*, but occasionally the inflexion is dropped; as, "Baltazar thewes," the virtues of Balshazzar.² If "*honde my3t*," "*honde werk*," "*hellen wombe*," are not compounds, we have instances of the final *-e* (*en*) which formed the genitive case of *feminine* nouns in the Southern English of the fourteenth century.

In the phrases "*besten blod*" (blood of beasts), "*blonkken bak*" (back of horses), "*chyldryn fader*" (father of children), "*nakeryn noyse*" (noise of makers), we have a trace of the genitive plural *-ene* (A.S. *-ena*).

II. ADJECTIVES.

(1) *Number*.—The final *e*, as a sign of the plural, is very frequently dropped. *Pover* (poor), *sturn* (strong), make the

¹ Three specimens of the East-Midland dialect have come to light since writing the above. Harl. MS. 3909; *Troy Book*, ed. Donaldson, E. E. T. Soc.; *The Lay-folks Mass-Book*, ed. Simpson, E. E. T. Soc.

² In the romance of "*Syr Gawayn and the Grene Kny3t*" we find "*blonk* (horse) *sadele*," "*fox felle*" (skin). In *blonk* an *e* has probably been dropped.

plurals *poveren* and *sturnen*. In the phrase, “þo syzte; so quyke;”¹ (those sights so living), the *-e; (= -es)* is a mark of the plural, very common in Southern writers of the fourteenth century, and employed as a plural inflexion of the adjective until a very late period in our literature.

The Article exhibits the following forms :

SINGULAR		PLURAL.
Masc.	Fem.	
The.	tho. ²	tho.

This forms the plural *thise* and *thes* (*these*). *That* is always used as a demonstrative, and never as the neuter of the article; its plural is *thos* (those).³ The older form, *theos*=*these*, shows that the *e* is not a sign of the plural, as many English grammarians have asserted.

(2) *Degrees of Comparison*.—The comparative degree ends in *-er*, and the superlative in *-est*.

Adjectives and adverbs terminating in the syllable *-lyche* form the comparative in *-loker* and the superlative in *-lokest*; as, positive *uglyche* (=ugly), comp. *ugloker*, superl. *uglokest*. The long vowel of the positive is often shortened in the comp. and superl., as in the modern English *late*, *latter*, *last*.

Positive.	Comparative.	Superlative.
Brade (broad),	bradder,	braddest.
Dere (dear),	derrer,	derrest.
Lyke (like),	lykker,	lykkest.
Swete (sweet),	swetter,	swettest.
Wayke (weak),	wakker,	wakkest.
Wode (mad),	wodder,	woddest.

The following irregular forms are occasionally met with :

Fer (far),	ferre (fyrre),	ferrest.
He;e (high),	herre,	he;est (hest).

¹ The feminine form is seldom employed. ² The Northumbrian plural article is *tha*.

³ The Northumbrian corresponding form is *thas*.

Positive.	Comparative.	Superlative.
Neȝe (nigh, near)	nerre,	nerrest (nest).
Sare (sore),	sarre,	sarrest.
Forme (first),		formast.
Mikelle (great),	mo	most.
Yvel, ill (bad),	wers (worre),	werst.

Numerals.—*Twinne* and *thrinne* occur for two and three. The ordinal numbers are—

first (fyrste), the forme,	sexe,
secunde, that other, tother,	sevenȝe,
thryd, }	aȝtȝe,
thrydde, }	nente,
furȝe,	tenȝe, }
fyfȝe,	tyȝe. }

The Northumbrian numerals corresponding to *sevenȝe*, *aȝtȝe*, *nente*, *tenȝe*, are *sevend*, *aghtend*, *neghend*, *tend*. The Southern forms end in *-the*, as *sevenȝe*, *eiȝteȝe*, *nyȝe*, *teȝe* (*tyȝe*).

III. PRONOUNS.

In the following poems we find the pronoun *ho*, she, still keeping its ground against the Northumbrian *scho*.¹ *Ho* is identical with the modern Lancashire *hoo* (or *huh* as it is sometimes written), which in some parts of England has nearly the same pronunciation as the accusative *her*.

The Northumbrian *thay* (they) has displaced the older Midland *he*, corresponding to the Southern pronoun *hii*, *hi* (A.S. *hi*. *Hores* and *thayreȝ* (theirs) occasionally occur for *here*.² The genitives in *-es*, due no doubt to Scandinavian influence, are very common in Northumbrian writers of the fourteenth century, but are never found in any Southern work of the same period.

¹ *Scho* occurs *once* in the present poems.

² *Yowreȝ* (yours) sometimes takes the place of *yowre* in the romance of "Sir Gawayne and the Grene Knyȝt."

Hit is frequently employed as an indefinite pronoun of all genders, and is plural as well as singular. It is, as has been previously shown, uninflected in the genitive or possessive case.

Me in Southern writers is used as an indefinite pronoun of the *third* person, and represents our *one*, but in the present poems it is of all persons, and seems to be placed in apposition with the subject of the sentence corresponding to our use of myself, thyself, himself, etc.; as,

“*He* swenges *me* þys,” etc. = He himself sends this, etc.¹

“Now sweȝe *me* þider swyftly” = Now go (thou) thyself thither swiftly.²

“*He* meteȝ *me* þis good man” = He himself meets this good man.³

Sturzen-Becker (“Some Notes on the leading Grammatical Characteristics of the Principal Early English Dialects, Copenhagen, 1868”) thinks that I have been led astray with regard to this use of *me*, which he says is nothing more than the *dativus ethicus*.

The *me* in these examples may be merely an expletive, having arisen out of the general use of the dative ethicus, but the context does not satisfy me that it has the force of a dative. Dr. Guest (Proceedings of Philolog. Soc., vol. i. p. 151–153, 1842–1844) has discussed this construction at some length, and he carefully distinguishes the dative of the 1st person from the indeterminate (or indefinite) pronoun *me* = Fr. *one*. He says that in Old Frisian the indefinite pronoun has two forms, *min* and *me*, “the latter of which seems to be always used as a suffix to the verb, as *momme*, one may; *somme*, one should,” etc. “The same construction was occasionally used in our own language, and it no doubt gave rise to those curious idioms which are noticed by Pegge in his “Anecdotes of the Eng. Lang.,” p. 217. This writer, whose evidence to a *fact* we may avail ourselves of, whatever we think of his criticism or his scholarship, quotes the following as forms of speech then prevalent among the

¹ Page 92, l. 108.

² Page 91, l. 72.

³ Syr Gawayn, l. 1932.

Londoners: "and so says *me* I;" "well what does *me* I;" "so says *me* she;" "then away goes *me* he;" "what does *me* they?" Here it is obvious that *me* is the indeterminate pronoun, and represents the *subject*, while the personal pronoun is put in apposition to it, so that "says *me* I" is equivalent to "*one says, that is I*,"¹ These idioms are not unknown to our literature.

(1) 'But as he was by diverse principall young gentlemen, to his no small glorie, lifted up on horseback, *comes me a page* of Amphialus, etc.' Pembr. Aread. B. iii.

Other idioms, which have generally been confounded with those last mentioned, have the indeterminate pronoun preceded by a nominative absolute.

(2) '*I*, having been acquainted with the smell before, knew it was Crab, and—*goes me* to the fellow, who whips the dogs,' etc. Two Gent. of Verona, 4. 4.

(3) '*He thrusts me* himself into the company of three or four gentlemanlike dogs under the Duke's Table.' *Ib.* See B. Jons. Ev. Man in his Humour, 3, 1.

Johnson considers the *me* in examples 2 and 3 to be the oblique case of the first pers. pron., and treats it as "a ludicrous expletive." It is difficult to say how he would have parsed example 2 on such a hypothesis.

With these instances of the use of *me* (indef. or reflexive), the reader may compare the following :

(1) "Suche a touche in that tyde, *he* taʒte (Gauan) hym in tene
And *gurdes me*, Sir Gallerun, evyn grovelonges on grounde."

(The Anturs of Arther at the Tarnewathelan, p. 22.)

(2) There at the dore he (the Fox) cast *me* downe hys pack.

Spenser's Shep. Cal. ed. Morris, p. 460, l. 243.

Cp. *Cut me*, i. Hen. IV. Act 4. Sc. 4; *steps me*, *Ib.* Act 4, Sc. 3; *comes me, runs me.* *Ib.* Act 3, Sc. 1.

(3) "Juno enraged, and fretting thus,
Runs me unto one Æolus."

(Virgile Travestic, 1664.)

¹ I would say that *says me I* = I myself say.—R.M.

The indefinite *me* = one is not uncommon in Elizabethan writers. Cf. “*touch me his hat* ;” “*touch me hir with a pint of sack*,” etc. ; “*and stop me his dice you are a villaine*” (Lodge’s *Wit’s Miseric*).

The following table exhibits the declension of the personal and relative pronouns :—

		SINGULAR.			
Nom.	I,	thou,	he	ho,	hit.
Gen.	My, myn,	thy, thyn,	his,	hir, her,	hit.
Dat.	Me,	the,	him,	hir, her,	hit.
Acc.	Me,	the,	him,	hir, her,	hit.
		PLURAL.			
Nom.	We,	ȝe,	they,		hit.
Gen.	Oure,	yor, youre,	her (here),	hor,	hit.
Dat.	Vus (=uus),	yow, you,	hem, hom,		hit.
Acc.	Vus (=uus),	yow, you,	hem, hom,		hit.
	Nom.	Who (quo).			
	Gen.	Whose (quos).			
	Dat.	{ Whom } (quom).			
		{ Wham }			
	Acc.	{ Whom } (quom).			
		{ Wham }			

IV. VERBS.

Infinitive Mood.—The *-en* of the infinitive is frequently dropped, without even a final *-e* to mark its omission. Infinitives in *-y*, as *louy* (love), *schony* (shun), *spotty* (spot, defile), *styry* (stir), *wony* (dwell), occasionally occur, and probably owe their appearance to the author’s acquaintance with Southern literature.¹

Indicative Mood.—The final *e* often disappears in the first and third persons of the preterite tense, as I *loved*, he *loved*, instead of I *lovede*, he *lovede*.

¹ *Schonied* occurs for *schoned*. No Southern writer would retain, I think, the *i* in the preterite.

The *-en* in the plural of the present and preterite tenses is frequently dropped. The pl. present in *-e*; occasionally occurs.

Imperative Mood.—The imperative plural ends in *-es* (*e*), and not in *-eth* as in the Southern and ordinary Midland dialects.

Participles.—The active or imperfect participle ends in *-ande*¹ and never in *-ing*.

The participle passive or perfect of regular verbs terminates in *-ed*; of irregular verbs in *-en*. Occasionally we find the *n* disappearing, as *bigonn-e*, *fund-e*, *runn-e*, *wonn-e*, where perhaps it is represented by the final *-e*.

The prefix *-i* or *-y* (A.S. *-ge*) occurs twice only in the poems, in *i-chose* (chosen), and *i-brad* (extended); but, while common enough in the Southern and Midland dialects, it seems to be wholly unknown to the Northumbrian speech.

The verb in the West-Midland dialect is conjugated according to the following model:—

I.—CONJUGATION OF REGULAR VERBS.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.	Plural.
(I) hope,	(We) hopen.
(Thou) hopes,	(ȝe) hopen.
(He) hopes,	(Thay) hopen.

PRETERITE TENSE

(I) hopede ² (hoped),	(We) hopenen,
(Thou) hopedes (hoped),	(ȝe) hopenen.
(He) hopede ² (hoped),	(Thay) hopenen.

IMPERATIVE MOOD.

Hope (thou).	Hopes (ȝe).
--------------	-------------

¹ Garnett asserts that the present participle in *-ande* is "a certain criterion of a Northern dialect subsequent to the thirteenth century." It is never found in any Southern writer, but is common to many Midland dialects. Capgrave employs it frequently in his Chronicles. It is, however, no safe criterion by itself.

² The final *e* is often dropped.

PARTICIPLES.

Imperfect or Active.	Perfect or Passive.
Hopande.	Hoped.

II.—CONJUGATION OF IRREGULAR VERBS.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

(I) kerve,	renne,	smite,	stonde.
(Thou) kerves,	rennes,	smites,	stondes.
(He) kerves,	rennes,	smites,	stondes.

Plural.

(We) kerven,	rennen,	smiten,	stonden.
{e) „	„	„	„
(Thay) „	„	„	„

PRETERITE TENSE.

Singular.

(I) carf,	ran,	smot,	stod.
(Thou) carve,	ranne,	smote,	stode.
(He) carf,	ran,	smot,	stod.

Very frequently the *e* in the second person is dropped,¹ as in the Northumbrian dialect, but we never meet with such forms as carves (= carvedest), rannes (=ranst), smotes (=smotest), etc.

Plural.

(We) corven,	runnen,	smiten,	stonden.
{e) „	„	„	„
(Thay) „	„	„	„

PASSIVE PARTICIPLES.

Corven,	runnen,	smiten,	stonden.
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The Northumbrian dialect does not preserve any separate form for the preterite plural, and this distinction is not always observed in the present poems.

¹ In *The Wothunge of Ure Lauerd* the *e* is constantly omitted.

TABLE OF VERBS.

A.—SIMPLE ORDER.

	Present.	Preterite.	Passive Participle.
Class I.	Hate,	hatede,	hated.
Class II. (a)	Bede (offer),	bedde,	bed.
	Dype (dip),	dypte,	dypt.
	Kythe (show),	kydde,	kyd.
	Lende,	lende,	lent.
	Rende,	rende,	rent.
	Sende,	sende,	sent.
(b)	Clothe,	cladde,	clad.
	Dele (deal),	dalte,	dalt.
	Lede,	ladde,	lad.
	Leve,	lafte,	laft.
	Rede (advise),	radde,	rad.
	Sprede (spread),	spradde,	sprad.
	Swelt (die),	swalte,	—
	Swette (sweat)	swatte,	—
	Threte (threaten),	thratte,	thrat.
Class III.	Byye (buy),	boꝛte,	boꝛt.
	Bringe,	broꝛte,	broꝛt.
	Cache (catch),	caꝛte,	caꝛt.
	Lache (seize),	laꝛte,	laꝛt.
	Reche (reck),	roꝛte,	—
	Reche (reach),	raꝛte,	—
	Selle,	solde,	sold.
	Worche (work),	wroꝛte,	wroꝛt.

B.—COMPLEX ORDER.

DIVISION I.

Class I.	Bere (bear),	ber,	born.
	Bete (beat),	bet,	beten.

	Present.	Preterite.	Passive Participle.
	Breke (break),	brek,	broken.
	Chese (choose),	ches (chos),	chosen.
	Cleve (cleave),	clef,	cloven.
	Ete (eat),	ette (<i>for</i> et),	eten.
	Forȝete (forget),	forȝet,	forȝeten.
	Frese (freeze),	fres,	frosen.
	Gife (give),	gef,	given, geven.
	Heve (heave),	hef,	hoven.
	Ligge (lie),	leȝ,	leyen, leȝen.
	Lepe (leap),	lep,	lopen.
	Nemme } (take),	nem (nam),	nomen.
	Nimme }		
	Schere (shear),	scher,	schorn.
	Slepe (sleep),	slep,	slepen.
	Speke (speak),	spek,	spoken.
	Stele (steal),	stel,	stolen.
	Swere (swear),	swer,	sworen.
	Wepe (weep),	wep,	wopen.
	Wreke (avenge)	wrek,	wroken.
Class II.	Falle,	fell,	fallen.
	Fonge (take),	feng,	fongen.
	Growe,	grew,	growen.
	Hange, hongē,	heng,	hangen, hongēn.
	Knowe, knawe,	knew,	knawen, knowen.
	Schape (make),	schep,	schapen.
	Walke,	welk,	walken.
	Wasche,	wesch,	waschen.
Class III.	Drawe, draȝe,	droȝ,	drawen,
	Fare (go),	for,	faren.
	Laȝe (laugh),	loȝ,	laȝen.
	Stande, stonde,	stod,	standen.
	Slaye,	slow, slew,	slayn.

Present.	Preterite.	Passive Participle.
Take,	tok,	tane, tone.
Wake,	wok,	waken.

DIVISION II.

Class I.	Biginne,	bigon,	bigonnen, bigunnen.
	Breste,	brast, borst,	brusten, bursten.
	Climbe,	clamb, clomb,	clumben.
	Drinke,	dronk, drank,	drunken, dronken.
	Finde,	fand, fond,	funden.
	Fizte,	fazt, fezt,	fozten.
	Helpe,	halp,	holpen,
	Kerve (cut),	carf,	corven.
	Melte,	malt,	molten.
	Renne (run),	ran,	runden.
	Ringe,	rong,	rungen, rongen.
	Singe,	song, sang,	sungen.
	Steke,	stac,	stoken.
	Sterve (die),	starf,	storvet.
	Werpe (throw),	warp,	worpen.
	Win,	wan, won,	wonnen, wunnen.
	zælde (yield),	zald,	zolden.
Class II.	Bide (abide),	bod,	biden.
	Bite,	bot,	biten.
	Drive,	drof,	driven.
	Fine (cease),	fon,	—
	Glide,	glod,	gliden.
	Ride,	rod,	riden.
	Rise,	ros,	risen.
	Schine,	schon,	—
	Slide,	slod,	sliden.
	Smite,	smot,	smiten.
	Trine (go),	tron,	—

	Present.	Preterite.	Passive Participle.
Class III.	Fly,	fleʒ, flegh, flaʒ,	floweren.
	See,	seʒ, segh, syʒ,	seen.
	Stiʒe, steʒe,	steʒ	—

ANOMALOUS VERBS.

Can,	pret. couthe.	Schal,	pret. scholde, schulde
Dare,	„ dorste.	Thar,	„ thurte.
May,	„ miʒte.	Wote,	„ wiste.
Mot,	„ moste.	Wille,	„ wolde.
Oʒe (owe),	„ oʒte.		

Schal (shall) in the second person singular is *schal* or *schalt* ; so, too, we occasionally find *wyl* for *wyllt*.

The present plural of *schal* is *schul*, *schulen*, or *schyn*.

The verb *to be* is thus conjugated :—

INDICATIVE MOOD.

PRESENT TENSE.		PAST TENSE.
	Singular.	
(I) am.		(I) was, watʒ.
(Thou) art.		(Thou) was, watʒ.
(He) is, bes, betʒ.		(He) was, watʒ.
	Plural.	
(We) arn, are, ar.		(We) wern, were.
(ʒe) arn, are, ar.		(ʒe) wern, were.
(Thay) arn, are, ar.		(Thay) wern, were.

The verbs *be*, *have*, *wille*, have negative forms ; as, *nam*=am not ; *nar*=are not ; *nas*=was not ; *naf*=have not ; *nade*=had not ; *nyl*=will not.

The following contractions are occasionally met with : *bos*=behoves ; *byhod*=behoved ; *ha*=have ; *ma*=make ; *man*=make (pl.) *matʒ* (*mas*)=makes ; *ta*=take ; *tatʒ* (=tas)=takes ; *tane*, *tone*=taken.

V. ADVERBS.

The Norse forms *hethen*, *quethen* (*whethen*),¹ and *thethen*, seem to have been known to the West-Midland dialect as well as the Saxon forms *hence* (*hennes*, *henne*), *whence* (*whennes*), *thence* (*thennes*), etc. The adverbs *in-blande* (together), *in-lyche* (alike), *in-mydde* (amidst), *in-monge* (amongst), are due, perhaps, to Scandinavian influence.

VI. PREPOSITIONS.

The preposition *from* never occurs in the following poems; it is replaced by *fro*, *fra* (Northumbrian), O.N. *frá*.

VII. CONJUNCTIONS.

The conjunction *if* takes a negative form; as, *nif*=if not, unless.

¹ "Syr Gawayn and the Grene Knyȝt."

DESCRIPTION OF THE MANUSCRIPT USED IN THE PRESENT VOLUME.¹

COTTON MS. NERO A. x. A small quarto volume, consisting of three different MSS. bound together, which originally had no connection with each other. Prefixed is an imperfect list of contents in the hand-writing of James, the Bodley Librarian.

The first portion consists of a panegyrical oration in Latin by Justus de Justis, on John Chedworth, archdeacon of Lincoln, dated at Verona 16th July, 1468. It occupies thirty-six folios, written on vellum, and is the original copy presented by the author.

The second portion is that we are more immediately concerned with. It is described by James as "*Vetus poema Anglicanum, in quo sub insomnii figmento multa ad religionem et mores spectantia explicantur,*" and this account, with some slight changes, is adopted by Smith and Planta, in their catalogues; both of whom assign it to the fifteenth century. It will appear, by what follows, that no less than four distinct poems have been confounded together by these writers.

This portion of the volume extends from fol. 37 to fol. 126, inclusive, and is written by one and the same hand, in a small, sharp, irregular character, which is often, from the paleness of the ink, and the contractions used, difficult to read. There are no titles or rubrics, but the divisions are marked by large initial letters of blue, flourished with red, and several illuminations, coarsely executed, serve by way of illustration, each of which occupies a page.

1. Four of these are prefixed to the first poem. In the first the Author is represented slumbering in a meadow, by the side of a streamlet, clad in a long red gown, having falling sleeves, turned up with white, and a blue hood attached round the neck.

¹ Taken with some few alterations from Sir F. Madden's "Syr Gawayn."

In the second the same person appears, drawn on a larger scale, and standing by the stream. In the third he occurs nearly in the same position, with his hands raised, and on the opposite side a lady dressed in white, in the costume of Richard the Second's and Henry the Fourth's time, buttoned tight up to the neck, with long hanging sleeves. Her hair is plaited on each side, and on her head is a crown. In the fourth we see the author kneeling by the water, and beyond the stream is depicted a castle or palace, on the embattled wall of which appears the same lady, with her arm extended towards him.

The poem commences on fol. 39, and consists of one hundred and one twelve-line stanzas,¹ every five of which conclude with the same line, and are connected by the iteration of a leading expression. It concludes on fol. 55*b*.

2. Then follow two more illuminations; in the first of which Noah and his family are represented in the ark; in the second the prophet Daniel expounding the writing on the wall to the affrighted Belshazzar and his queen. These serve as illustrations to the second poem, which begins at fol. 57, and is written in long alliterative lines. It concludes on fol. 82.

3. Two illuminations precede, as before; one of which represents the sailors throwing the prophet Jonas into the sea, the other depicts the prophet in the attitude of preaching to the people of Nineveh. The poem is in the same metre as the last, and commences at fol. 83.

It is occupied wholly with the story of Jonas, as applicable to the praise of meekness and patience; and ends on fol. 90.

4. The Romance intitled *Sir Gawayne and the Grene Knyzt* follows, fol. 91. Prefixed is an illumination of a headless knight on horseback, carrying his head by its hair in his right hand, and looking benignly at an odd-eyed bill-man before him; while from a raised structure above, a king armed with a knife, his queen, an attendant with a sabre, and another bill-man scowling looks on. Here and elsewhere the only colours used are green, red, blue, and yellow. It ends on fol. 124*b*., and at

¹ A line, however, is missing from the MS. on fol. 55*b*. See page 15.

the conclusion, in a later hand, is written "Hony foit q̃ mal pene," which may, perhaps, allude to the illumination on the opposite page, fol. 125, representing the stolen interview between the wife of the Grene Knyȝt and Sir Gawayne. Above the lady's head is written :

Mi mind is mukel on on, þæt wil me noȝt amende,
Sum time was trewe as ston, & fro schame couȝe hir defende.

It does not appear very clearly how these lines apply to the painting. Two additional illuminations follow ; in the first of which Gawayne is seen approaching the *Grene Chapel*, whilst his enemy appears above, wielding his huge axe ; and in the second Sir Gawayne, fully equipped in armour, is represented in the presence of king Arthur and queen Guenever, after his return to the court.

The third and concluding portion of the Cotton volume extends from fol. 127 to fol. 140*b*, inclusive, and consists of theological excerpts, in Latin, written in a hand of the end of the thirteenth century. At the conclusion is added *Epitaphium de Ranulfo, abbate Ramesiensi*, who was abbot from the year 1231 to 1253, and who is erroneously called *Ralph* in the *Monasticon*, vol. ii. p. 548, new ed.

CONTRACTIONS USED IN THE GLOSSARY.

The letters A. B. C. refer severally to the poems, entitled by me, "The Pearl," "Cleanness," and "Patience."

A.S. Anglo-Saxon.

Dan. Danish.

Du. Dutch.

E. English.

O. E. Old English.

Prov. E. Provincial English.

N. Prov. E. }
N. P. E. } North Provincial English,

Fr. French.

O. Fr. Old French.

Prov. Fr. Provincial French.

Fris. Frisian.

G. Doug. Gawin Douglas's *Æneid*, published by the Bannatyne Club,
2 vols.

Ger. German.

Goth. Gothic.

Icel. Icelandic.

Jam. Jamieson's Scottish Dictionary.

K. Alex. King Alexander, Romance of (Ed. Stevenson).

Met. Hom. Metrical Homilies (Ed. Small).

O.N. Old Norse.

O.S. Old Saxon.

Prompt. Parv. Promptorium Parvulorum (Ed. Way).

Sc. Scotch.

O. Sc. Old Scotch.

S.Sax. Semi-Saxon.

Sw. Swedish.

O. Sw. Old Swedish.

Town. Myst. Townley Mysteries.

T. B. Troy Book (Ed. Donaldson).

THE PEARL.

I.

[Fol. 39a.]

- P**erle plesaunte to prynees paye,
To clanly clos in golde so clere,
Oute of oryent I hardly saye,
4 Ne proued I neuer her precios pere,
So rounde, so reken in vche araye,
So smal, so smoþe her syde; were.
Quere-so-euer I Iugged gemme; gaye,
8 I sette hyr sengeley in synglure;
Allas! I leste hyr in on erbere,
þur; gresse to grounde hit fro me yot;¹
I dewyne for-dolked of luf daungere,
12 Of þat pryuy perle with-uten spot.
Syþen in þat spote hit fro me sprange,
Ofte haf I wayted wyschande þat wele,
þat wont wat; whyle deuoyde my wrange,
16 & heuen my happe & al my hele,
þat dot; bot þrych my hert þrange,
My breste in bale bot bolne & bele.
þet þot me neuer so swete a sange,
20 As styлле stounde let to me stele,
For-soþe þer fleten to me fele,
To þenke hir color so clad in clot;
O moult² þou marre; a myry mele.
24 My priuy perle with-uten spotte,

Description of a
lost pearl (*i.e.* a
beloved child).

The father la-
ments the loss of
his pearl.
¹ ? got.

He often visits
the spot where
his pearl disap-
peared.

and hears a sweet
song.
Where the pearl
was buried there
he found lovely
flowers.

² ? moult.

- þat spot of spyseȝ myȝt nedeȝ sprede,
 þer such rycheȝ to rot¹ is rumnen;
 Blomeȝ blayke & blwe & rede,
 þer schyneȝ ful schyr agayn þe sunne. 28
 Flor & fryte may not be fede,
 þer hit doun drof in moldeȝ dunne,
 For vch gresse mot grow of grayneȝ dede,
 No whete were elleȝ to woneȝ womne; 32
 Of goud vche goude is ay by-gozne.
 So semly a sde moȝt fayly not,
 þat spryngande² spyceȝ vp ne sponne,
 Of þat precios perle wyth-outen spotte. 36
 [Fol. 39b.]
 To þat spot þat I in speche expoun
 I entred in þat erber grene,
 In augoste in a hyȝ seysoun,
 Quen corne is coruen wyth crokeȝ kene. 40
 On huyle þer perle hit trendeled doun,
 Schadowed þis worteȝ ful schyre & schene
 Gilofre, gyngure & gromlyoun,
 & pyonys powdered ay by-twene. 44
 ȝif hit watȝ semly on to sene,
 A fayr reflayr ȝet fro hit flot,
 þer wonys þat worþyly I wot & wene,
 My precios perle, wyth-outen spot. 48
 Bifore þat spot my honde I spcnn[e]d,
 For care ful colde þat to me caȝt[e];
 A denely dele in my hert denned,
 þaȝ resoun sette my seluen saȝt[e]. 52
 I playned my perle þat þer watȝ spenned
 Wyth fyrte skylleȝ þat faste faȝt[e],
 þaȝ kynde of kryst me comfort kenned,
 My wreched wylle in wo ay wraȝte. 56
 I felle vpon þat flouwy flayt[e],
 Suche odour to my herneȝ schot;
 I slode vpon a slepyng slaȝte,
 On þat prec[i]os perle with-outen spot. 60
- ¹ ? rote,
 Each blade of grass springs from a dead grain.
²The MS. reads *spryngande*.
 [Fol. 39b.]
 In the high season of August the parent visits the grave of his lost child.
 Beautiful flowers covered the grave.
 From them came a delicious odour.
 The bereaved father wrings his hands for sorrow,
 falls asleep upon the flowery plot,
 and dreams.
- where is the mention of grave, a death, a child?*

II.

- F**ro spot my spyryt þer sprang *in* space,
 My body on balke þer bod *in* sweuen,
 My goste is gon in godeȝ grace,
- 64 In auenture þer meruayleȝ meuen;
 I ne wyste in þis worlde quere þat hit wace,
 Bot I knew me keste þer klyfeȝ cleuen;
 Towarde a foreste I bere þe face,
- 68 Where ryeh rokkeȝ wer to dyscreuen;
 þe lyȝt of hem myȝt no mon leuen,
 þe glemande glory þat of hem glent;
 For wern neuer webbeȝ þat wyȝeȝ weuen,
- 72 Of half so dere adubmente.
- [Fol. 40a.] Dubbed wern alle þo downeȝ sydeȝ
 With crystal klyffeȝ so cler of kynde,
 Holte-wodeȝ bryȝt aboute hem bydeȝ;
- 76 Of bolleȝ as blwe as ble of ynde,
 As bornyst syluer þe lef onsydeȝ,
 þat þike con trylle on veh a tynde,
 Quen glem of glodeȝ agaynȝ hem glydeȝ,
- 80 Wyth schymeryng schene ful schnylle þay schynde.
 þe grauayl þat on grounde con grynde
 Wern *precious* perleȝ of oryente;
 þe sunne bemeȝ bot blo & blynde,
- 84 In respecte of þat adubblement.
- The adubmente of þo downeȝ dere
 Garten my goste al greffe forȝete
 So frech flauoreȝ of fryteȝ were,
- 88 As fode hit con me fayre refete.
 Fowleȝ þer flouen *in* fryth *in* fere,
 Of flaumbande hweȝ,¹ boȝe smale & grete,
 Bot sytole stryng & gyternere,
- 92 Her reken myrþe moȝt not retrete,
 For quen þose bryddeȝ her wyngȝeȝ bete
 þay songen wyth a swete asent;
- In spirit he is carried to an unknown region,
- Where the rocks and cliffs gleamed gloriously.
- The hill sides were decked with crystal cliffs.
- The leaves of the trees were like burnished silver.
- The gravel consisted of precious pearls.
- ?
 The father forgets his sorrow. He sees
- birds of the most beautiful hues, and
¹ Or *hweȝ*.
- hears their sweet melody.

- So grac[i]os gle couþe no mon gete
As here & se her adubbement. 96
- No tongue could describe the beauty of the forest.
So al watȝ dubbet on dere asyse ;
þat fryth þer fortwne forth me fereȝ,
þe derþe þer-of for to deuysel
Nis no wyȝ worþe þat tonge bereȝ. 100
- All shone like gold.
I welke ay forth in wely wyse,
No bonk so byȝ þat did me dereȝ,
þe fyrre in þe fryth þe feier con ryse,
þe playn, þe plontteȝ, þe spyse, þe pereȝ, 104
& raweȝ & randeȝ & ryche reuereȝ,
As fyldor fyn her b[o]nkes brent.
- The dreamer arrives at the bank of a river,
I wan to a water by schore þat schereȝ,
Lorde ! dere watȝ hit adubbement ! 108
- [Fol. 40b.]
The dubbement of þo derworth depe
Wern bonkeȝ bene of beryl bryȝt ;
Swangeande swete þe water eon swepe
Wyth a rownande rourde raykande aryȝt ; 112
- which gave forth sweet sounds.
In þe founce þer stonden stoneȝ stepe,
As glente þurȝ glas þat glowed & glyȝt,
A' stremande sterneȝ quen stroþe men slepe, 116
- In it, stones glittered like stars
1 ? *As.*
in the welkin on a winter night.
Staren in welkyn in wynter nyȝt ;
For vehe a pobbel in pole þer pyȝt
Watȝ Emerad, saffer, oþer gemme gente,
þat alle þe loȝe lemed of lyȝt,
So dere watȝ hit adubbement. 120

III.

His grief abates,
and he follows
the course of the
stream.

The dubbement dere of doun & daleȝ,
Of wod & water & wlonk playneȝ,
Bylde in me blys, abated my baleȝ,
For-didden my [dis]tresse, dystried my payneȝ. 124
Doun after a strem þat dryȝly haleȝ,
I bowed in blys, bred ful my brayneȝ ;
þe fyrre I folȝed þose floty valeȝ,

- 128 þe more strengþe of ioye myn herte strayneþ,
 As fortune fares þer as ho frayneþ,
 Wheþer solace ho sende oþer elleþ sore,
 Þe wyþ, to wham her wyllle ho wayneþ,
- 132 Hytteþ to haue ay more & more.
 More of wele watþ in þat wyse
 Þen I cowþe telle þaþ I tom hade,
 For vrþely herte myþt not suffyse
- 136 To þe tenþe dole of þo gladneþ glade ;
 For-þy I þoþt þat paradyse
 Watþ þer oþer gayn þo bonkeþ brade ;
 I hoped þe water were a deuyse
- 140 By-twene myrþeþ by mereþ made,
 By-þonde þe broke by slente oþer slade,
 I hope[de] þat mote merked wore.
 Bot þe water watþ depe I dorst not wade
- 141 & euer me longed a more & more.
- [Fol. 41a.] More & more, & ȝet wel mare,
 Me lyste to se þe broke by-þonde,
 For if hit watþ fayr þer I con fare,
- 148 Wel loueloker watþ þe fyrre londe.
 Abowte me con I stote & stare
 To fynde a forþe, faste con I fonde,
 Bot woþeþ mo i-wysse þer ware,
- 152 Þe fyrre I stalked by þe stronde,
 & euer me þoþt I schulde not wonde
 For wo, þer weleþ so wyzne wore.
 Þenne nwe note me com on honde
- 156 þat mened my mynde ay more & more,
 More meruayle con my dom adaunt ;
 I seþ by-þonde þat myry mere,
 A crystal clyffe ful relusaunt,
- 160 Mony ryal ray con fro hit rere ;
 At þe fote þer-of þer sete a faunt,
 A mayden of menske, ful debonere ;
 Blysnande whyt watþ hyr bleaunt,

No one could describe his great joy.

He thought that Paradise was on the opposite bank.

The stream was not fordable.

More and more he desires to see what is beyond the brook.

But the way seemed difficult.

The dreamer finds new marvels.

He sees a crystal cliff,

at the foot of which, sits a maiden clothed in glistening white.

	(I knew hyr wel, I hade sen hyr ere)	164
	As glyslande golde þat man con schere,	
	So schon þat schene an vnder schore ;	
	On lenghe I loked to hyr þere,	
He knows that he has seen her be- fore.	þe lenger I knew hyr more & more	168
	The more I frayste hyr fayre face.	
	Her fygure fyn, quen I had fonte,	
	Suehe gladande glory con to me glace,	
	As lyttel byfore þerto wat; wonte ;	172
He desires to call her but is afraid,	To calle hyr lyste con me enchace,	
	Bot baysment gef myn hert a brunt,	
at finding her in such a strange place.	I se; hyr in so strange a place,	
	Such a burre my;zt make myn herte blunt	176
	þenne vere; ho vp her fayre frount,	
	Hyr vysayge whyt as playn yuore,	
	þat stonge myn hert ful stray atount,	
	& euer be lenger, þe more & more.	180

IV.

	M ore þen me lyste my drede aros,	
	I stod ful styлле & dorste not calle	
	Wyth y;zen open & mouth ful clos,	
	I stod as hende as hawk in halle ;	184
	I hope þat gostly wat; þat porpose,	
	I dred on ende quat schulde byfalle,	
	Lest ho me eschaped þat I þer chos,	
He fears lest she should escape be- fore he could speak to her.	Er I at steuen hir mo;zt stalle.	188
	þat gracios gay with-ouren galle,	
	So smoþe, so smal, so seme sly;zt,	
	Ryse; vp in hir araye ryalle,	
	A pree[i]os pyece ¹ in perlez py;zt.	192
	Perlez py;zte of ryal prys,	
	þere mo;zt mon by grace haf sene,	
	Quen þat frech as flor-de-lys	
	Down þe bonke con bo;ze by-dene.	196
	Al blysnande whyt wat; hir beau uys,	

[Fol. 41b.]

So he stands still,
like a well trained
hawk.He fears lest she
should escape be-
fore he could
speak to her.His long lost one
is dressed in royal
array — decked
with precious
pearls.¹ MS. looks like
pyete.She comes along
the stream to-
wards him.

- Vpon at sydeꝝ & bounden bene
 Wyth þe myrreste margarys at my deuysel,
- 200 þat euer I seꝝ ȝet with myn yꝝen ;
 Wyth lappeꝝ large I wot & I wene,
 Dubbed with double perle & dyꝝte,
 Her cortel of self sute schene,
- 204 *With precios perleꝝ al vmbepꝝte.*
 A pyꝝt coroune ȝet wer þat gyrlē,
 Of mariorys & non oþer ston,
 Hiꝝe pynakled of cler quyt perle,
- 208 Wyth flurtd flowreꝝ perfet vpon ;
 To hed hade ho non oþer werle,
 Her here heke¹ al hyr vmbegon ;
 Her semblauzt sade, for doe oþer erle,
- 212 Her ble more blaꝝt þen whalleꝝ bon ;
 As schorre golde schyr her fax þenne schon,
 On schyldereꝝ þat leghe vnlapped lyꝝte ;
 Her depe colour ȝet wonted non,
- 216 Of *precios perle in porfyl pyꝝte,*
 Pyꝝt watꝝ poynded & vche a hemme,
 At honde, at sydeꝝ, at ouerture,
 Wyth whyte perle & non oþer gemme,
- 220 & bornyste quyte watꝝ hyr uesture.
 Bot a wonder perle *with-uten wemme,*
 In myddeꝝ hyr breste watꝝ sette so sure ;
 A manneꝝ dom moꝝt dryꝝly demme,
- 224 Er mynde moꝝt malte *in hit mesure ;*
 I hope no tong moꝝt endure
 No sauerly saghe say of þat syꝝt,
 So watꝝ hit elene & cler & pure,
- 228 þat *precios perle þer hit watꝝ pyꝝt,*
 Pyꝝt in perle þat *precios p[r]yse.*
 On wyþer half water com down þe schore,
 No gladder gome heþen *in to greece,*
- 232 þen I, quen ho on brymme wore ;
 Ho watꝝ me nerre þen aunte or necc,

Her kirtle is composed of 'sute,' ornamented with pearls.

She wore a crown of pearls.

Her hair hung down about her.
¹ In the MS. it is *leue lēke.*
 Her colour was whiter than whalebone.

Her hair shone as gold.

The trimming of her robe consisted of precious pearls.

A wonderful pearl was set in her breast.

No man from here to Greece, was so glad as the father, when he saw his pearl on the bank of the stream.

My Ioy for-þy wat; much þe more.
 Ho profered me speche þat special spyce,
 Enclynande lowe in wommon lore, 236
 Ca;te of her coronn of grete tresore,
 & haylsed me wyth a lote lyzte.
 Wel wat; me þat euer I wat; bore,
 To sware þat swete in perlez pyzte! 240

The maiden salutes him.

V.

“O perle,” quod I, “in perlez pyzt,
 Art þou my perle þat I haf playned,
 Regretted by myn one, on nyzte?
 Much longeyng haf I for þe layned, 244
 Syþen into gresse þou me aglyzte;
 Pensyf, payred, I am for-payued,
 & þou in a lyf of lykynge lyzte
 In paradys erde, of stryf vnstrayned. 248
 What wyrde hat; hyder my iuel vayned,
 & don me in þys del & gret daunger?
 Fro we in twyne wern townen & twayned,
 I haf ben a Ioylez Iuelere.” 252

The father enquires of the maiden whether she is his long-lost pearl,

and longs to know who has deprived him of his treasure.

[Fol. 42b.]

The maiden tells him that his pearl is not really lost.

She is in a garden of delight, where sinand mourning are unknown.

That Iuel þenne in gemmy; gente,
 Vered vp her vyse with y;en graye,
 Set on hyr coronn of perle orient,
 & soberly after þenne con ho say : 256
 “Sir ;e haf your tale myse-tente,
 To say your perle is al awaye,
 þat is in cofer, so comly clente,
 As in þis gardyn gracious gaye, 260
 Here-inne to lenge for euer & play.
 þer mys nee mornynge com neuer here,
 Her were a forser for þe in faye,
 If þou were a genty l Iueler. 264
 Bot Iueler gente if þou schal lose

- þy ioy for a gemme þat þe wat; lef,
 Me þynk þe put in a mad porpose,
 268 & busy;¹ þe aboute a raysoun bref,
 For þat þou leste; wat; bot a rose,
 þat flowred & fayled as kynde hyt gef;
 Now þur; kynde of þe kyste þat hyt con close,
 272 To a perle of prys hit is put in pef;
 & þou hat; called þy wyrde a þef,
 þat ozt of nozt hat; mad þe eler;
 þou blame; þe bote of þy meschef,
 276 þou art no kynde Iueler.”
 A Iuel to me þen wat; þys geste,
 & iucle; wern hyr gentyl sawe;”
 “I-wyse,” quod I, “my blysfol beste,
 280 My grete dystresse þou al to-drawe;
 To be exeused I make requeste;
 I trawed my perle don out of dawe;
 Now haf I fonde hyt I schal ma feste,
 284 & wony with hyt in schyr wod schawe;
 & loue my lorde & al his lawe;
 þat hat; me broz[t] þys blys ner;
 Now were I at yow by-þonde þise wawe;
 288 I were a ioyfol Iueler.”
 [Fol. 43a.] “Iueler,” sayde þat gemme clene,
 “Wy borde ze men, so madde ze be?
 þre worde; hat; þou spoken at ene,
 292 Vn-avysed, for soþe, wern alle þre,
 þou ne woste in worlde quat on dot; mene,
 þy worde byfore þy wytte con fle.
 þou says þou trawe; me in þis dene,
 296 By cawse þou may with yzen me se;
 Anoper þou says, in þys countre
 þy self schal won with me ryzt here;
 þe þrydde, to passe þys water fre,
 300 þat may no ioyfol Iueler.

¹ Looks like
husye; in MS.

The rose that he
 had lost is be-
 come a pearl of
 price.

The pearl blames
 his rash speech.

The father begs
 the maiden to ex-
 cuse his speech,
 for he really
 thought his pearl
 was wholly lost
 to him.

The maiden tells
 her father that
 he has spoken
 three words
 without knowing
 the meaning of
 one.

The first word.

The second.

The third.

VI.

He is lit'le to be
praised who
loves what he
sees.

¹ Looks at first
sight like
lyue; — MS.
rubbed, but
read *leue*.
To love nothing
but what one
sees is great pre-
sumption.

² Read *leue*.

³ The MS.
reads *is*.

To live in this
kingdom (*i. e.*
heaven) leave
must be asked.

This stream must
be passed over by
death.

[Fol. 43b.]

The father asks
his pearl whether
she is about to
doom him to sor-
row again.

I halde þat iueler lyttel to prayse.
þat loueꝝ wel þat he seꝝ wyth yꝝe,
& much to blame & vn-cortoyse,
þat loueꝝ¹ oure lorde wolde make a lyꝝe, 304
þat lelly hyꝝte *your* lyf to rayse,
þaꝝ fortune dyd *your* flesch to dyꝝe;
ꝝe setten hys wordeꝝ ful westernays
þat loueꝝ² no þynk bot ꝝe hit syꝝe, 308
& þat is³ a poynt o sorquydryꝝe,
þat vche god mon may euel byseme
To leue no tale be *true* to tryꝝe,
Bot þat hys one skyl may dem[c̄]. 312
Deme now þy-self, if þou con, dayly
As man to god wordeꝝ schulde heue.
þou saytꝝ þou schal won in þis bayly;
Me þynk þe burde fyrst aske leue, 316
& zet of graunt þou myꝝteꝝ fayle;
þou wylneꝝ ouer þys water to weue,
Er moste þou ceuer to oþer counsayl,
þy corse in clot mot calder keue, 320
For hit watꝝ for-garte, at paradys greue
Oure zore fader hit con mysseꝝeme;
þurꝝ drwry deth boꝝ vch ma dreue,
Er ouer þys dam hym dryꝝtyn deme." 324
"Demeꝝ þou me," quod I, "my swete
To dol agayn, þenne I dowyne;
Now haf I fonte þat I for-lete
Schal I efte for-go hit er euer I fyne? 328
Why schal I hit boþe mysse & mete?
My *precios* perle dotꝝ me gret pyne,
What serueꝝ tresor, bot gareꝝ men grete
When he hit schal efte *wit*h teneꝝ tyne? 332
Now rech I neuer forto deelyne,
Ne how fer of folde þat man me fleme,

- When I am partleȝ of perleȝ myne.
- 336 Bot durande doel what may men deme?"
 "Thow demeȝ noȝt bot doel dystresse,"
 þenne sayde þat wyȝt "why dotȝ þou so?
 For dyne of doel, of lureȝ lesse,
- 340 Ofte mony mon for-gos þe mo;
 þe oȝte better þy seluen blesse,
 & loue ay god &¹ wele & wo,
 For anger gayneȝ þe not a cresse.
- 344 Who nedeȝ schal þole be not so þro;
 For þoȝ þou daunce as any do
 Braundysch & bray þy braþeȝ breme,
 When þou no fyrre may, to ne fro,
- 348 þou moste abyde þat he schal deme.
 Deme dryȝtyn, euer hym adyte,
 Of þe way a fote ne wyl he wryþe,
 þy mendeȝ mouteȝ not a myte,
- 352 þaȝ þou for sorȝe be neuere blyþe;
 Stynst of þy strot & fyne to flyte,
 & sech hys blyþe ful swette² & swyþe,
 þy prayer may hys pyte byte,
- 356 þat mercy schal hyr crafteȝ kyþe;
 Hys comforte may þy langour lyþe,
 & þy lureȝ of lyȝtly leme,
 For marre oþer madde, morne & myþe,
- 360 Al lys in hym to dyȝt & deme."

If he loses his
pearl he does not
care what hap-
pens to him.

The maiden tells
her father to suf-
fer patiently.

¹ *in or an* (?).

Though he may
dance as any doe,
yet he must
abide God's
doom.

He must cease to
strive.

² MS. *sweste*.

All lies in God's
power to make
men joyful or
sad.

VII.

[Fol. 44a.]

- Thenne demed I to þat damyselle,
 Ne worþe no wrath þe vnto my lorde,
 If rapely raue¹ spornande in spelle.
- 364 My herte watȝ al *with* mysse remorde,
 As wallande water gotȝ out of welle;
 I do me ay in hys mysrecorde.
 Rebuke me neuere *with* wordeȝ felle,
- 368 þaȝ I forloyne my dere endorde,

¹ *rane* (?).

The father be-
seches the pearl
to have pity upon
him.

- Bot lyþe; me kyndely *your* coumforde,
 Pytosly þenkande vpon þys; ;
 Of care & me þe made acorde,
 þat er wat; grounde of alle my blysse; 372
- He says that she
 has been both his
 bale and bliss,
 My blysse, my bale þe han ben boþe,
 Bot much þe bygger zet wat; my mon,
 Fro þou wat; wroken fro veh a woþe.
 I wyste neuer quere my perle wat; gon; ^{not} 376
 Now I hit se, now leþe; my loþe, _{a line about}
 & quen we departed we wern at on, _{death.}
 God forbede we be now wroþe,
 We meten so selden by stok oþer ston; 380
- And when he lost
 her, he knew not
 what had become
 of her.
 I am bot mol & marere; mysse,
 Bot crystes mersy & mary & Ion,
 þise arn þe grounde of alle my blysse. 384
- And now that he
 sees her in bliss,
 she takes little
 heed of his sor-
 row.
 In blysse I se þe blyþely blent
 & I a man al mornyf mate,
 þe take þer-on ful lyttel tente,
 þa; I hente ofte harme; hate. 388
- He desires to
 know what life
 she leads.
 Bot now I am here *in your* presente,
 I wolde byseech wythouten debate,
 þe wolde me say *in* sobre asente,
 What lyf þe lede, erly & late, 392
- For I am ful fayn þat *your* astate
 Is worþen to worschyp & wele Iwysse,
 Of alle my Ioy þe hy;e gate
 Hit is *in* grounde of alle my blysse." 396
- [Fol. 41b.]
 "Now blysse burne mot þe bytyde; ;"
 þen sayde þat lufsoum of lyth & lere,
 "& weleum here to walk & hyde,
 For now þy speche is to me dere; 400
- Maysterful mod & hy;e pryde
 I hete þe arn heterly hated here ;
 My lorde ne loue; not forto chyde,
 For meke arn alle þat wone; hym nere, 404

- & when in hys place þou schal apere,
 Be dep deuote in hol mekenesse;
 My lorde þe lamb, loue; ay such chere,
 408 þat is þe grounde of alle my blysse.
 A blysfyl lyf þou says I lede,
 þou wolde; know þer-of þe stage;
 þow wost wel when þy perle con schede,
 412 I wat; ful þong & tender of age,
 Bot my lorde þe lombe, þur; hys god-hede,
 He toke my self to hys maryage,
 Corounde me quene in blysse to brede,
 416 In lenghe of daye; þat euer schal wage,
 & scsed in alle hys herytage
 Hys lef is, I am holy hysse;
 Hys prese, hys prys & hys parage,
 420 Is rote & grounde of alle my blysse."

All are meek that dwell in the abode of bliss

All lead a blissful life.

She reminds her father that she was very young when she died.

Now she is crowned a queen in heaven.

VIII.

- "Blysfyl," quod I, "may þys be trwe,
 Dysplese; not if I speke errour;
 Art þou þe quene of heuene; blwe,
 424 þat al þys worlde schal do honour?
 We leuen on marye þat grace of grewe,
 þat ber a barne of vyrgyn flour,
 þe crowne fro hyr quo mo; remwe,
 428 Bot ho hir passed in sum fauour?
 Now for synglerty o hyr dousour,
 We calle hyr fenyx of arraby,
 þat freles fle;e of hyr fador,
 432 Lyk to þe quen of cortaysye."
 "Cortaysye quen" þenne s[a]yde þat gaye,
 Knelande to grounde, folde vp hyr face,
 "Makele; moder & myrrest may,
 436 Blessed bygyner¹ of vch a grace!"
 þenne ros ho vp & con restay,

The father of the maiden does not fully understand her.

Mary, he says, is the queen of heaven.

No one is able to remove the crown from her.

[Fol. 45a.]
 The maiden addresses the Virgin.

¹ MS. reads *bygyner*.

- She then explains to her father that each has his place in heaven.
- & speke me towarde in þat space :
 “ *Sir* fele here porchaseꝝ & fongeꝝ pray
 Bot supplantoreꝝ none *with-inne* þys place; 440
 þat emperise al heuenꝝ hatꝝ,
 & vrþe & helle in her bayly;
 Of erytage ȝet non wyl ho ehaee,
 For ho is quen of eortaysye. 444
- The court of God has a property in its own being.
- The court of þe kyndom of god alyue,
 Hatꝝ a *property* in hyt self beynꝝ;
 Alle þat may þer-*inne* aryue 448
 Of alle þe reme is quen oþer kyng,
 & neuer oþer ȝet schal depryue,
 Bot vehou fayn of oþereꝝ hafynꝝ,
 & wolde her corouneꝝ wern worþe þo fyue,
 If possyble were her mendynꝝ. 452
- Each one in it is a king or queen.
- Bot my lady of quom Iesu con sprynꝝ,
 Ho haldeꝝ þe empyre ouer *us* ful hyꝝe,
 & þat dyspleseꝝ non of oure gynꝝ,
 For ho is quene of eortaysye. 456
- The mother of Christ holds the chief place.
- Of *courtaysye*, as saytꝝ saynt poule,
 Al arn we *membreꝝ* of ihesu kryst,
 As heued & arme & legg & naule,
 Temen to hys body ful trwe & t[r]yste; 460
 Ryȝt so is veh a krysten sawle,
 A longande lym to þe mayster of myste;
 þenne loke what hate oþer any gawle,
 Is tached oþer tyȝed þy lymmeꝝ by-twyste, 464
 þy heued hatꝝ nauþer greme ne gryste,
 On arme oþer fynger, þaȝ þou ber byȝe;
 So fare we alle wyth luf & lyste,
 To kyng & quene by cortaysye.” 468
- We are all members of Christ's body.
- “Cortaysye,” *quod* I, “I leue
 & charyte grete be yow among,
 Bot my speche þat yow ne greue,
 472
 þy self in heuen ouer hyȝ þou heue,
- Look that each limb be perfect.
- The father replies that he cannot understand how his pearl can be a queen.

To make þe quen þat wat; so ʒonge,
 What more-hond moʒte he acheue
 476 þat hade endured in worlde stronge,
 & lyued in penaunce hys lyue; longe,
 With bodyly bale hym blysse to byye?
 What more worschyp moʒt ho fonge,
 480 þen corounde be kyng by cortaysse?

He desires to
 know what
 greater honour
 she can have.

IX.

That cortaysse is to fre of dede,
 ʒyf hyt be soth þat þou cone; saye,
 þou lyfed not two ʒer in oure þede,
 484 þou cowþe; neuer god nauþer plese ne pray,
 Ne neuer nauþer pater ne crede
 & quen mad on þe fyrst day!
 I may not traw, so god me spede,
 488 þat god wolde wryþe so wrange away;
 Of countes damysel, par ma fay,
 Wer fayr in heuen to halde asstate
 Aþer elle; a lady of lasse aray,
 492 Bot a quene, hit is to dere a date."
 "þer is no date of hys god-nesse,"
 þen sayde to me þat worþy wyʒte,
 "For al is trawþe þat he con dresse,
 496 & he may do no þynk bot ryʒt,
 As mathew mele; in your messe,
 In sothfol gospel of god al-myʒt
 In sample he can ful grayþely gesse,
 500 & lykne; hit to heuen lyʒte."
 "My regne, he sayt;, is lyk on hyʒt,
 To a lorde þat hade a uyne I wate,
 Of tyme of ʒere þe terme wat; tyʒt,
 504 To labor vyne wat; dere þe date,
 þat date of ʒere wel knawe þys hyne;

She was only two
 years old when
 she died, and
 could do nothing
 to please God.

She might be a
 countess or some
 great lady but
 not a queen.

The maiden in-
 forms her father
 that there is no
 limit to God's
 power.

The parable of
 the labourers in
 the vineyard.

The lord of the vineyard hires workmen for a penny a day.

þe lorde ful erly vp he ros,
To hyre werkmen to hys vyne,
& fyndeþ þer summe to hys porpos, 508

At noon the lord hires other men standing idle in the market place.

Into acorde þay con de-clyne,
For a pené on a day & forth þay gotþ,
Wryþen & worchen & don gret pyne, 512

Keruen & caggen & man hit clos;
Aboute vnder, þe lorde to marked toþ;
& ydel men stande he fyndeþ þer-ate,
"Why stande ze ydel" he sayde to þos,
Ne knawe ze of þis day no date? 516

He commands them to go into his vineyard, and he will give them what is right.

"Er date of daye hider arn we wonne,"
So watþ al samen her ansvar soþt;
"We haf standen her syn ros þe sunne,
& no mon byddeþ *vous* do, ryzt nozt." 520

"Gos in-to my vyne, dotþ þat ze coune."
So sayde þe lorde & made hit toþt.
"What resonabele hyre be naþt be runne,
I yow pray in dede & þoþte." 524

þay wente in to þe vyne & wroþte,
& al day þe lorde þus zede his gate,
& nw men to hys vyne he broþte;
Wel neþ wyl day watþ passed date, 528

At an hour before the sun went down the lord sees other men standing idle.

¹ MS. *hen*.

At þe day of date of euen-songe,
On oure byfore þe soune go doun
He sez þer ydel men ful stronge
& sa[y]de to hem¹ *with* sobre soun; 532

Tells them to go into the vineyard.

"Wy stonde ze ydel þise dayeþ longe."
þay sayden her hyre watþ nawhere boun.
"Gotþ to my vyne zemen zonge
& wyrkeþ & dotþ þat at ze moun." 536

² MS. & &.

Sone þe worlde by-com wel broun,
þe sunne watþ doun &² hit wex late;
To take her hyre he mad sumoun;
þe day watþ al apassed date. 540

X.

[Fol. 46b.]

- T**he date of þe daye þe lorde con knaw,
 Called to þe reue "lede pay þe meyny,
 Gyf hem þe hyre þat I hem owe,
 544 & fyrre, þat non me may repreue,
 Set hem alle vpon a rawe,
 & gyf vchon in-lyche a peny.
 Bygyn at þe laste þat stande; lowe,
 548 Tyl to þe fyrste þat þou atteny;"
 & þenne þe fyrst by-gonne to pleny
 & sayden þat þay hade trauayled sore,
 þese bot an [h]oure hem con streny,
 552 *Vus þynk vus oze to take more.*
 More haf we serued *vus þynk so,*
 þat suffred han þe daye; hete,
 þenn þyse þat wrozt[e] not houre; two,
 556 & þou dot; hem *vus to counterfete.*
 þenne sayde þe lorde to on of þo,
 "Frende no wrang¹ I wyl þe zete,
 Take þat is þyn owne & go;
 560 & I hyred þe for a peny a grete,
 Quy bygynne; þou now to þrete;
 Wat; not a pené þy couenaunt þore?
 Fyrre þen couenaunde is nozt to plete,
 564 Wy schalte þou þenne ask more?
 More weþer loulyly is me my gyfte
 To do wyth myn quat so me lyke;?
 Oþer elle; þyn yze to lyþer is lyfte,
 568 For I am goude & non by-swyke;."
 "þus schal I," *quod* kryste, "hit skyfte,
 þe laste schal be þe fyrst þat stryke;
 & þe fyrst þe laste, be he neuer so swyft,
 572 For mony ben calle[d] þa; fewe be myke;."
 þus pore men her part ay pyke;
 þa; þay com late & lyttel wore,

Assoon as the sun
 was gone down
 the "reeve" was
 told to pay the
 workmen.

To give each a
 penny.

The first began
 to complain.

Having bornethe
 heat of the day
 he thinks that he
 deserves more.

¹ MS. *wanig*.

The lord tells him
 that he agreed
 only to give him
 a penny.

The last shall be
 first, and the first
 last.

The maiden applies the parable to herself.

[Fol. 47a.]

She came to the vine in eventide, and yet received more than others who had lived longer.

The father says that his daughter's tale is unreasonable.

¹ *ert* (?).

² MS. *pertermynable*.

In heaven, the maidensays, each man is paid alike.

³ MS. *gustes*.

& þaʒ her sweng wyth lyttel at-slykeʒ,
þe merci of god is much þe more. 576

“More haf I of ioye & blysse here-inne,
Of ladyschyp gret & lyucʒ blom,
þen alle þe wyʒeʒ in þe worlde myʒt wyne
By þe way of ryʒt to aske dome. 580

Wheþer wel nygh[t] now I con bygynne,
In euentyde in-to þe vyne I come,
Fyrst of my hyre my lorde con mynne,
I watʒ payed anon of al & sum ; 584

ʒet oþer þer werne þat toke more tom,
þat swange & swat for long ʒore,
þat ʒet of hyre no þynk þay nom,
Paraunter noʒt schal to ʒere more.” 588

Then more I meled & sayde apert,
“Me þynk þy tale vnresounable,
Goddeʒ ryʒt is redy & euer more rert,¹
Oþer holy wryt is bot a fable ; 592

In sauter is sayd a verce ouerte
þat spekeʒ a poynt determynable,
'þou quyteʒ vchon as hys desserte,
þou hyʒe kyng ay pretermynable,'² 596

Now he þat stod þe long day stable,
& þou to payment com hym byfore,
þenne þe lasse in werke to take more able,
& euer þe lenger þe lasse þe more.” 600

XI.

“Of more & lasse in godeʒ ryche,”
þat gentyl sayde “lys no Ioparde,
For þer is vch mon payed inliche, 604
Wheþer lyttel oþer much be hys rewarde,

For þe gentyl cheuentayn is no chyche,
Queþer-so-euer he dele nesch oþer harde,
He lauceʒ hys gyfteʒ³ as water of dyche,
Oþer goteʒ of golf þat neuer charde ; 608

- Hys fraunchyse is large þat euer dard,
 To hym þat matz in synne no scoghe¹
 No blysse betz fro hem reparaðe,
 612 For þe grace of god is gret I-noghe.
 [Fol. 47b.] Bot now þou motez me for to mate
 þat I my peny haf wrang tan here,
 þou sayz þat I þat com to late,
 616 Am not worþy so gret lere.
 Where wysteþ þou euer any bourne abate
 Euer so holy in hys prayere,
 þat he ne forfeðet by sunkyn gate,
 620 þe mede sum-tyme of heueneþ clere;
 & ay þe ofter, þe alder þay were,
 þay laften ryzt & wroþten woghe
 Mercy & grace moste hem þen stere,
 624 For þe grace of god is gret in-noþe.
 Bot in-noghe of grace hatz innocent,
 As sone as þay arn borne by lync
 In þe water of baptem þay dyssente,
 628 þen arne þay boroþt in-to þe vyne,
 Anon þe day with derk endente,
 þe myzt of deth dotz to en-clyne
 þat wroþt neuer wrang er þenne þay wente;
 632 þe gentyle lorde þenne payeþ hys hyne,
 þay dyden hys heste, þay wern þere-ine,
 Why schulde he not her labour alow,
 3y[rd] & pay hem² at þe fyrst fyne
 636 For þe grace of god is gret in-noghe?
 Inoþe is knawen þat man-kyn grete,
 Fyrste watz wroþt to blysse parfyt;
 Oure forme-fader hit con forfeðe,
 640 þurþ an apple þat he vpon eon byte;
 Al wer we dampned for þat mete,
 To dyze in doel out of delyt,
 & syþen wende to helle hete,
 644 þer-inne to won with-oute respyt;

God is no niggard.

¹ In the MS. it looks like *re-scoghe*.

The grace of God is sufficient for all.

Those who live long on the earth often forfeit heaven by sinning.

Innocents are saved by baptism.

Why should not God allow their labour.

² MS. *hym*.

Our first father lost heaven by eating an apple.

And all are damned for the sin of Adam.

But there came
one who paid the
penalty of our
sins.

[Fol. 48^v.]
1 MS. *out out*.

The water that
came from the
pierced side of
Christ was bap-
tism.

The guilty may
be saved by con-
trition.

2 MS. *þus þus*.
Two sorts of
people are saved,
the *righteous* and
the *innocent*.

3 MS. *Jate*.

The words of
David.

Bot þer on com a bote as-tyt.
Ryche blod ran on rode so roge,
& wyne [&] water, þen at þat plyt
þe grace of god wex gret *in-noghe*. 648
Innoghe þer wax out¹ of þat welle,
Blod & water of brode wounde ;
þe blod *was* boȝt fro bale of helle,
& delyuered *was* of þe deth secounde ; 652
þe water is baptem þe soþe to telle ;
þat folȝed þe glayue so grymly grounde,
þat wascheȝ away þe gylteȝ felle,
þat adam wyth inne deth *was* drounde. 656
Now is þer noȝt *in* þe worlde rounde
Bytwene *was* & blysse bot þat he *wiþ-droȝ*
& þat is restored *in* sely stounde,
& þe grace of god is gret *in-nogh*. 660

XII.

Grace *in-nogh* þe mon may haue,
þat syneȝ þenne new, ȝif hym repente,
Bot *wiþ* sorȝ & syt he mot hit craue,
& hyde þe payne þer-to is bent, 664
Bot resoun of ryȝt þat con not raue,
Saueȝ *euer* more þe *innoscent* ;
Hit is a dom þat *neuer* god gaue,
þat *euer* þe gylteȝ schulde be schente. 668
þe gyltyf may contryssyoun hente
& be þurȝ mercy to grace] ryȝt ;
Bot he to gyle þat *neuer* glente,
At *in-oscente* is saf & ryȝte. 672
Ryȝt þus² I knaw wel *in* þis eas,
Two men to saue is god by skylle ;
þe ryȝt-wys man schal se hys face,³
þe harmleȝ haȝel schal com hym tylle, 676
þe sauter hyt satȝ þus *in* a pace :
“ Lorde quo schal klymbe þȝ hyȝ hylleȝ

Oþer rest *with-inne* þy holy place?"

680 Hymself to on-sware he is not dylle ;
 "Hondelynge; harme þat dyt not ille,
 þat is of hert boþe elene & lyzt,
 þer schal hys step stable style,"

684 þe *innosent* is ay saf by ryzt.

The innocent is
 saved by right.

[Fol. 48b.]

The ryztwys man also sertayn
 Aproche he schal þat proper pyle,
 þat take; not her lyf in vayne

688 Ne glauere; her nie;bor wyth no gyle ;
 Of þys ryzt-wys sa;¹ salamon playn,
 How kyntly oure con aquyle
 By waye; ful strezt he con hym strayn,

¹ *satz* (?).
 The words of
 Solomon.

692 & scheued hym þe rengne of god a whyle,
 As quo says "lo þon louely yle,
 þou may hit wyne if þou be wyzte,"
 Bot hardyly *with-oute* peryle,

696 þe *innosent* is ay saue by ryzte!

An-ende ryztwys men, zet sayt; a gome
 David in sauter, if euer ze se; hit,
 "Lorde þy seruauht dra; neuer to dome,

David says no
 man living is jus-
 tified.

700 For² non lyuyande to þe is Iustyfyet."
 For-þy to corte quen þou schal com,
 þer alle oure cause; schal be tryed,
 Alegge þe ryzt þou may be *in-nome*,

² MS. *sor.*

704 By þys ilke spech I haue asspyed ;
 Bot he on rode þat bloody dyed.
 Delfully þur; honde; þryzt
 Gyue þe to passe when þou arte tryed

Pray to be saved
 by innocence and
 not by right.

708 By *innocens* & not by ryzte.

Ryzt-wysly quo con rede,
 He loke on bok & be awayed
 How *Ihesuc* hym welke in are þede,

712 & burne; her barne; vnto hym brayde,
 For happe & hele þat fro hym ze;de,
 To touch³ her chylder þay fayr hym prayed.

When Jesus was
 on earth, little
 children were
 brought unto
 him.

³ MS. *touth.*

The disciples rebuked the parents.

Christ said, "Suffer little children to come unto me," etc.

His dessypelez *wit*h blame let be *hym* bede,
 & wyth her resoune; ful fele restayed; 716
Ihesuc þenne hem swetely sayde,
 "Do way, let chylder vnto me tyzt,
 To suche is heuen-ryche arayed,"
 þe *innocent* is ay saf by ryzt. 720

XIII.

[Fol. 49a.]

No one can win heaven except he be meek as a child.

Ihesuc con calle to *hym* hys mylde
 & sayde hys ryche no wy; myzt *wy*ne.
 Bot he com þyder ryzt as a chyldre,
 Oþer elle; *neuer* more com þer-*inne*, 724
 Harmle; trwe & vnde-fylde,
With-outen mote oþer mascle of sulpande *syn*e;
 Quen such þer enoken on þe bylde,
 Tyt schal hem men þe zate vnpur-*ne*, 728
 þer is þe blys þat con not bly*ne*,
 þat þe Iueler sozte þur; perre pres
 & solde alle hys goud boþe wolen & ly*ne*,
 To bye *hym* a perle [þat] wat; mascelle;. 732

The pearl of price is like the kingdom of heaven, pure and clean.

This makelle; perle þat bozt is dere,
 þe Ioueler gef fere alle hys god,
 Is lyke þe reme o^e heuenesse clere
 So sayde þe fader of solde & flode, 736
 For hit is wemle;, clene & clere,
 & endelez rounde & blyþe of mode,
 & *commune* to alle þat ryztwys¹ were,
 Lo! euen *in* mydde; my breste hit stode; 740
 My lorde þe lombe þat schede hys blode,
 He pyzt hit þere *in* token of pes;
 I rede þe forsake þe worlde wode,
 & porchace þy perle maskelle;. 744

¹ MS. *ryztwys*.

Forsake the mad world and purchase the spotless pearl.

The father of the maiden desires to know who formed her figure and wrought her garments.

"O maskelez perle *in* perlez pure
 þat bere;," *quod* I, "þe perle of prys,
 Quo formed þe þy fayre fygure?
 þat wrozt þy wede, he wat; ful wys; 748

- þy beaute com neuer of nature,
 Pymalyon paynted neuer þy vvs,
 Ne arystotel nawþer by hys lettrure
 752 Of earpe þe kynde þese propertez.
 þy colour passez þe flour-de-lys,
 Þyn angel hauyng so elene cortez
 Breue me bryzt, quat-kyn of priys¹
 756 Bere; þe perle so maskellez.”
 [Fol. 49b.] “My makelez lambe þat al may bete,”
 Quod scho, “my dere destyné
 Me ches to hys make al-þa; vnmete,
 760 Sum tyme semed þat assemblé
 When I wente fro yor worlde wete.
 He calde me to hys bonerté,
 ‘Cum hyder to me my lemman swete,
 764 For mote ne spot is non in þe :’
 He gef me myzt & als bewté.
 In hys blod he wesch my wede on dese,
 & coronde elene in vergynté,
 768 & pyzt me in perlez maskellez.”
 “Why maskellez bryd þat bryzt con flambe
 þat reiate; hat; so ryche & ryf,
 Quat-kyn þyng may be þat lambe,
 772 þat þe wolde wedde vnto hys vyf?
 Ouer alle oþer so hy; þou elambe,
 To lede with hym so ladyly lyf
 So mony a cumly on vunder cambe,
 776 For kryst han lyued in much stryf,
 & þou con alle þo dere out-dryf,
 & fro þat maryag al oþer depres,
 Al only þyself so stout & styf,
 780 A makelez may & maskellez.”

Her beauty, he says, is not natural.

Her colour passes the fleur-de-lis.

¹ The MS. has *trivs*.

The maiden explains to her father that she is a bride of Christ.

She is without spot or blemish.

Her weeds are washed in the blood of Christ.

The father asks the nature of the Lamb that has chosen his daughter,

and why she is selected as a bride.

XIV.

“Maskelles,” quod þat myry quene,
 “Vnblemyst I am wyth-outen blot,

- & þat may I *with* mensk menteene ;
 Bot makelez quene þenne sade I not, 784
 þe lambes vyuez in blysse we bene,
 A hondred & forty þowsande flot
 As in þe apocalyppez hit is sene ;
 Sant Iohan hem syz al in a knot, 788
 On þe hyl of syon þat semly clot.
 þe apostel hem segh in gostly drem
 Arayed to þe weddyng in þat hyl coppe,
 þe nwe cyte u *Ierusalem*. 792
 Of *Ierusalem* I in speche spelle.
 If þou wyl know what-kyn he be,
 My lombe, my lorde, my dere luelle,
 My ioy, my blys, my lemman fre, 796
 þe profete ysaye of hym con melle,
 Pitously of hys debonerté
 þat glorious gyltlez¹ þat mon con quelle,
With-outen any sake of felonye, 800
 As a schep to þe slazt þer lad watz he
 & as lombe þat clypper in lande nem,²
 So closed he hys mouth fro veh query,
 Quen Iuez hym iugged in *Iherusalem*. 804
 In *Ierusalem* watz my lemman slayn
 & rent on rode *with* boyez bolde ;
 Al oure balez to bere ful bayn,
 He toke on hym self oure carez colde, 808
With boffetez watz hys face flayn,
 þat watz so fayr on to byholde ;
 For syune he set hym self in vayn,
 þat neuer hade non hym self to wolde, 812
 For *vus* he lette hym flyze & folde
 & brede vpon a bostwys bem,
 As meke as lomb³ þat no playnt tolde.
 For *vus* he swalt in *Ierusalem* : 816
Ierusalem, Iordan & galalye,
 þer as baptyسد þe goude saynt Ion,
- The Lamb has
 one hundred and
 forty thousand
 brides.
- St. John saw them
 on the hill of Sion
 in a dream,
- in the new city
 of Jerusalem.
 [Fol. 50a.]
- Isaiah speaks of
 Christ or the
 Lamb.
- ¹ MS reads
gystlez.
 He says that He
 was led as a lamb
 to the slaughter.
- ² MS. *men*.
- In Jerusalem was
 Christ slain.
- With buffets was
 His face flayed.
- He endured all
 patiently as a
 lamb.
³ The MS. reads
lomp.
- For us He died in
 Jerusalem.

- His wordez acorded to ysaye ;
 820 When *Ihesue* con to *hym* warde gon
 He sayde of *hym* þys professye,
 “ Lo gode; lombe as trwe as ston,
 þat dot; away þe synnez dryze !”
 824 þat alle þys worlde hat; wrozt vpon,
Hym self ne wrozt neuer zet non,
 Wheþer en *hym* self he con al elem,
 Hys generacyoun quo reeen con,
 828 þat dyzed for *us in Ierusalem* ?

The declaration
 of St. John, “ Be-
 hold the Lamb of
 God,” etc.

Who can reckon
 His generation,
 that died in Jeru-
 salem ?

[Fol. 50b.]

- In *Ierusalem* þus my lemman swatte,
 Twyze, for lombe wat; taken þere,
 By trw recorde of ayþer prophete,
 832 For mode so meke & al hys fare,
 þe þryde tyme is þer-to ful mete
 In apokalype; wryten ful zare.
 In myde; þe trone þere saynte; sete,
 836 þe apostel iohan *hym* sayt; as bare,
 Lesande þe boke with leue; sware,
 þere seuen synngette; wern sette *in-seme*
 & at þat syt; vehe douth con dare,
 840 In helle, *in erþe* & *Ierusalem*.

In the New Jeru-
 salem St. John
 saw the Lamb
 sitting upon the
 throne.

XV.

- Thys *Ierusalem* lombe hade neuer pechche
 Of oþer huee bot quyrt Iolyf
 þat mot ne masklle mozt on streche
 844 For wolle quyte so ronk & ryf,
 For-þy vehe saule þat hade neuer teche,¹
 Is to þat lombe a worthyly wyf;
 And þa; veh day a store he feche,
 848 Among *us comme; non oþer strot ne stryf*,
 Bot vchon enle² we wolde were yf,
 þe mo þe myryer so god me blesse.
 In company gret our luf eon þryf
 852 In honour more & neuer þe lesse.

The Lamb is
 without blemish.

¹ MS. *tethe*.
 Every spotless
 soul is a worthy
 bride for the
 Lamb.

No strife or envy
 among the
 brides.
² *vch onlepi* (ř).

None can have
less bliss than
another.

Our death leads
us to bliss.

[Fol. 51a.]
1 MS. *talle*, but
tale in the
catchwords.

What St. John
saw upon the
Mount of Sion.

About the Lamb
he saw one hun-
dred and forty
thousand
maidens.

He heard a voice
from heaven, like
many floods.

He heard the
maiden sing a
new song.

So did the four
beasts and the
cliers "so sad of
cheer."

Lasse of blysse may non *vus* bryng
þat beren þys perle vpon oure bereste,
For þay of mote couþe neuer mynge,
Of spotlez perlez þa[y] beren þe creste, 856
Al-þaȝ oure corsces *in* clottez clynge,
& ȝe remen for rauþe wyth-outen reste,
We þurȝ-outly hauen enawynȝ ;
Of [o]n dethe ful oure hope is drest, 860
þe lonbe *vus* gladeȝ, oure care is kest ;
He myrþeȝ *vus* alle at vch a mes,
Vchoneȝ blysse is breme & beste,
& neuer oncȝ honour ȝet neuer þe les. 864
Lest les þou leue my tale¹ farande,
In appocalyppece is wryten *in* wro
I seghe, says Iohan, þe lombe hym stande,
On þe mount of syon ful þryuen & þro, 868
& wyth hym maydenneȝ an hundreþe þowsande
& fowre & forty þowsande mo
On alle her forhedeȝ wryten I fande,
þe lombez nome, hys fadereȝ also. 872
A hue fro heuen I herde þoo,
Lyk flodeȝ fele laden, runnen on resse,
& as þunder þroweȝ *in* torreȝ blo,
þat lote I leue watȝ neuer þe les. 876
Nauþeles þaȝ hit schowted scharpe,
& ledden loude al-þaȝ hit were.
A note ful nwe I herde hem warpe,
To lysten þat watȝ ful luffly dere, 880
As harporeȝ harpen *in* her harpe,
þat nwe songe þay songen ful cler.
In souuande noteȝ a gentyll carpe,
Ful fayre þe modeȝ þay fonge *in* fere 884
Ryȝt byfore godeȝ chayere,
& þe fowre besteȝ þat hym obes,
& þe alder-men so sadde of chere,
Her songe þay songen neuer þe les ; 888

- Nowþe-lese non wat; neuer so quoynt,
 For alle þe crafte; þat euer þay knewe.
 þat of þat songe myȝt synge a poynt,
 892 Bot þat meyny þe lombe þay swe,
 For þay arn boȝt fro þe vrþe aloynte.
 As newe fryt to god ful due
 & to þe gentyllombe hit arn amoynt,
 896 As lyk to hym self of lote & hwe,
 For neuer lesyng ne tale vn-trwe,
 Ne towched her tonge for no dysstresse.
 þat moteles meyny may neuer remwe,
 900 Fro þat maskle; mayster neuer þe les.”
- [Fol. 51b.] “Neuer þe les let be my þone,”
 Quod I, “my perle þa; I appose,
 I schulde not tempte þy wyt so wlonc,
 904 To kryste; ehambre þat art Ichose,
 I am bot mokke & mul among,
 & þou so ryehe a reken rose,
 & byde; here by þys blysfyl bone
 908 þer lyue; lyste may neuer lose,
 Now hynde þat sympelnesse cone; enclose,
 I wolde þe aske a þynge expresse,
 & þa; I be bustwys as a blose
 912 Let my bone vayl neuer þe lese.

This assembly
 was like the
 Lamb, spotless
 and pure.

The father re-
 plies to the
 maiden.

He says he is but
 dust and ashes.

He wishes to ask
 one question,

XVI.

- Neuer þe lese eler I yow by-calle
 N If ȝe con se hyt be to done,
 As þou art glorious *with*-outen galle,
 916 *With*-nay þou neuer my rufyl bone.
 Haf ȝe no wone; in castel walle,
 Ne maner þer ȝe may mete & won?
 þou telle; me of *Ierusalem* þe ryehe ryalle,
 920 þer dauid dere wat; dyȝt on trone,
 Bot by þyse holte; hit con not hone
 Bot in Iudee hit is þat noble note;

whether the
 brides have their
 abode in castle-
 walls or in manor.

Jerusalem, he
 says, in Judea.

But the dwelling of the brides should be perfect.

For such "a comely pack" a great castle would be required.

[Fol. 52a.]

The city in Judea, answers the maiden, is where Christ suffered, and is the Old Jerusalem.

The New Jerusalem is where the Lamb has assembled his brides.

¹ The MS. reads *lompe*.

Jerusalem means the city of God.

In the Old city our peace was made at one.

In the New city is eternal peace.

² MS. *fresth*.

As þe ar maskelez vnder mone,
Your wonez schulde by wyth-ouren mote. 924
 Þys motelez meyny þou coneþ of mele,
 Of þousandeþ þryzt so gret a route,
 A gret cete, for þe arn fele,
 Yow by-hod haue *with*-ouren doute; 928
 So cumly a pakke of Ioly luele,
 Wer euel don schulde lyz þer-oute;
 & by þyse bonkeþ þer I con gele
 & I se no bygyng nawhere aboute, 932
 I trowe al-one þe lenge & loute,
 To loke on þe glory of þys *grac*[i]ous gote;
 If þou hatz oþer lygynges stoute,
 Now tech me to þat myry mote. 936
 "That mote þou meneþ in Iudy londe,"
 þat specyal spyce þen to me spakk,
 "þat is þe cyte þat þe lombe con fonde
 To suffer *inne* sor for maneþ sake, 940
 þe olde *Ierusalem* to vnder-sonde,
 For þere þe olde gulte watz don to slake,
 Bot þe nwe þat lyzt of godeþ sonde,
 þe apostel in apocalyppee *in* theme con take. 944
 þe lombe¹ þer, *with*-ouren spotteþ blake,
 Hatz feryed þyder hys fayre flote,
 & as hys flok is *with*-ouren flake,
 So is hys mote *with*-ouren moote. 948
 Of motes two to earpe elene
 & *Ierusalem* hyzt boþe nawþeles,
 þat nys to yow no more to mene,
 Bot cete of god oþer syzt of pes. 952
 In þat on oure pes watz mad at ene,
With payne to suffer þe lombe hit chese,
 In þat oþer is nozt bot pes to glene,
 þat ay schal laste *with*-ouren reles, 956
 þat is þe borþ þat we to pres,
 Fro þat oure flesch² be layd to rote;

þer glory & blysse schal euer eneres,
960 To þe meyny þat is *with-ou*ten mote.

XVII.

“Motelez may so meke & mylde,”
þen sayde I to þat luffly flor,
“Bryng me to þat bygly bylde,
964 & let me se þy blysfyl bor.”
þat schene sayde, þat god wyl schylde,
“þou may not enter *with-iane* hys tor,
Bot of þe lombe I haue þe aquylde
968 For a syzt þer-of þurȝ gret fauor.
Vt-wyth to se þat clene cloystor,
þou may, bot *in*wyth not a fote,
To strech in þe strete þou hatȝ no *vygour*,
972 Bot þou wer clene *with-ou*ten mote.

The father prays
his daughter to
bring him to the
blissful bower.

His daughter
tells him that he
shall see the out-
side,

but not a foot
may he put in
the city.

XVIII.

[Fol. 52b.]

If I þis mote þe schal vn-hyde,
Bow vp to-ward e þys borneȝ heued,
& I an-endeȝ þe on þis syde
976 Schal sve, tyl þou to a hil be veued,
þen wolde [I] no lenger byde,
Bot lurked by launeeȝ so luffly leued,
Tyl on a hyl þat I asspyed
980 & blusched on þe burgh e, as I forth dreued,
By-ȝonde þe brok fro me warde keued,
þat schyrrer þen suzne *with* schafteȝ schonȝ;
In þe apokalypee is þe fasoun preued,
984 As deuyseȝ hit þe apostel Ihoñ.
As Iohan þe apostel hit syȝ *with* syȝt
I syȝe þat eyty of gret renoun,
Ierusalem so nwe & ryally dyȝt,
988 As hit watȝ lyȝt fro þe heuen adoun.
þe borȝ watȝ al of brende golde bryȝt,
As glemande glas burnist broun,

The maiden then
tells her father
to go along the
bank till he
comes to a hill.

He reaches the
hill, and beholds
the heavenly
city.

As St. John saw
it, so he beheld
it.

The city was of
burnished gold.

Pitched upon gems,	With gentyll gemmez an-vnder pyzt; With bantelez twelue on basyng boun,	992
The foundation composed of twelve stones.	þe foundementez twelue of riche tenoun; Veh tabelment wat; a serlypez ston, As derely deuysed þis ilk toum, In apocalyppez þe apostel Iohan.	996
The names of the precious stones.	As þise stonez in writ con nemme I knew þe name after his tale;	
i. Jasper.	Jasper hyzt þe fyrst gemme, þat I on þe fyrst basse con wale, He glente grene in þe lowest hemme.	1000
ii. Sapphire.	Saffer helde þe secounde stale,	
iii. Chalcedony.	þe calsydoyne þenne with-uten wemme, In þe þryd table con purly pale;	1004
iv. Emerald.	þe emerade þe furþe so grene of scale;	
v. Sardonyx.	þe sardonysse þe fyfþe stou;	
vi. Ruby.	þe sexte þe rybe he con hit wale, In þe apocalyppee þe apostel Iohan.	1008
[Fol. 53a.] vii. Chrysoiite.	zet Ioyned Iohan þe crysolyt, þe seuenþe gemme in fundament;	
viii. Beryl.	þe aytþe þe beryl eler & quyt	
ix. Topaz.	þe topasye twymne how þe nezte endent;	1012
x. Chrysoprasus.	þe crysopase þe tenþe is tyzt;	
xi. Jacinth. ¹ <i>Jacynth</i> (?).	þe Iacyugh ¹ þe enleuenþe gent; þe twelfþe þe gentyleste in veh a plyt,	
xii. Amethyst.	þe amatyst purple with ynde blente; þe wal abof þe bantels bent, Masporye as glas þat glysnande schon, I knew hit by his deuysement, In þe apocalyppez þe apostel Iohan.	1016
	As Iohan deuysed zet saz I þare. þise twelue de-gres wern brode & stayre, þe cyte stod abof ful sware, As longe as brode as hyze ful fayre;	1024
The city was square.	þe stretez of golde as glasse al bare, þe wal of Iasper þat glent as glayre;	
The wall was of jasper.		

- þe wonez *with-inne* enurned ware
 1028 Wyth alle kynnez þerre þat mozt repayre,
 þenne helde vch sware of þis manayre,
 Twelue forlonge space er euer hit fon,
 Of hezt, of brede, of lenþe to cayre,
 1032 For meten hit syz þe apostel Iohan.

Twelve thousand
furlongs in
length and
breadth.

XIX.

- As Iohan hym wrytez zet more I syze
 Vch pane of þat place had þre zatez,
 So twelue *in poursent* I con asspye
 1036 þe portalez pyked of rych platez
 & vch zate of a margyrye,
 A parfyt perle þat neuer fatez ;
 Vchon *in* scrypture a name con plye,
 1040 Of israel barnez folewande her datez,
 þat is to say as her byrþ whatez ;
 þe aldest ay fyrst þer-on watz done.
 Such lyzt þer lemed *in* alle þe stratez
 1044 Hem nedde nawþer sunne ne mone.

Each "pane"
had three gates.

Each gate adorn-
ed with a pearl.

Such light
gleamed in all
the streets, that
there was no
need of the sun
or moon.

[Fol. 53b.]

- Of sunne ne mone had þay no nede
 þe self god watz her lompe¹ lyzt,
 þe lombe her lantyrne *with-outen* drede,
 1048 þurz hym blysned þe borz al bryzt.
 þurz woze & won my lokyng zede,
 For sotyle cler mozt² lette no lyzt ;
 þe hyze trone þer mozt ze hede
 1052 *With* alle þe apparaylmente vmbe-pyzte,
 As Iohan þe appostel in termez tyzte ;
 þe hyze godez self hit set vpone.
 A reuer of þe trone þer rau out-ryzte
 1056 Watz bryzter þen boþe þe sunne & mone.
 Sunne ne mone schon neuer so swete ;
 A! þat foysoun flode out of þat flet,
 Swyþe hit swange þurz vch a strete,
 1060 *With-outen* fylþe oþer galle oþer glet.

¹ MS. *lombe*.

God was the
light of those in
the city.

² MS. *nozt*.

The high throne
might be seen,

upon which the
"high God" sat.
A river ran out
of the throne ;

It flowed through
each street.

- No church was
seen.
- God was the
church;
- Christ the sacri-
fice.
- The gates were
ever open.
- ¹ MS. *an-vnder*.
- There is no night
in the city.
- ² Or *syzt*.
- The planets, and
the sun itself, are
d:m compared to
the divine light.
- Trees there re-
new their fruit
every month.
[Pol. 54a.]
- The beholder of
this fair city
stood still as a
"dased quail."
³ *fresch* (?).
- Kyrk þer-*inne* wat; non zete,
Chapel ne temple þat euer wat; set,
þe al-myȝty wat; her mynyster mete,
þe lombe þe saker-fyse þer to reget; 1064
þe zates stoken wat; neuer zet,
Bot euer more vpen at vehe a lone;
þer entrez non to take reset,
þat berez any spot an-vnder¹ mone. 1068
The mone may þer-of aroche no myȝte
To spotty, ho is of body to grym,
& al-so þer ne is neuer nyzt.
What schulde þe mone þer compas clym 1072
& to euen wyth þat worþly lyzt,²
þat schynez vpon þe brokez brym?
þe planetez arn *in* to pouer a plyzt,
& þe self sunne ful fer to dym. 1076
Aboute þat water arn tres ful schym,
þat twelue fryte; of lyf con bere ful sone;
Twelue syþez on zer þay beren ful frym
& re-nowlez nwe *in* vehe a mone. 1080
An-vnder mone so gret merwayle
No fleschly hert ne myzt endeure,
As quen I blushed vpon þat baly,
So ferly þer-of wat; þe falure. 1084
I stod as styлле as dased quayle,
For ferly of þat french³ fygure,
þat felde I nawþer reste ne trauayle,
So wat; I rauyste wyth glymme pure; 1088
For I dar say, *with* conciens sure,
Hade bodyly burne abiden þat bone,
þaz alle clerkez hym hade *in* cure,
His lyf wer loste an-vnder mone. 1092

XX.

As the moon be-
gan to rise he was
aware of a pro-
cession

Ryzt as þe maynful mone con rys,
Er þenne þe day-glem dryue al down,

- So sodanly on a wonder wyse,
 1096 I watȝ war of a prosessyoun.
 þis noble cite of ryche enpresse
 Watȝ sodanly ful *with-ou*ten sommoun
 Of such *vergynez* in þe same gyse
- 1100 þat watȝ my blysfyl an-vnder crowen,
 & coronde wern alle of þe same fasoun
 Depaynt in perlez & wedez qwyte,
 In vehoneȝ breste watȝ bounden boun,
- 1104 þe blysfyl perle *with* gret¹ delyt.
With gret delyt þay glod in fere,
 On golden gateȝ þat glent as glasse ;
 Hundreth þowsandeȝ I wot þer were,
- 1108 & alle in sute her liureȝ wasse,
 Tor to knaw þe gladdest chere.
 þe lombe byfore con proudly passe,
 Wyth hornez seuen of red golde² cler,
- 1112 As praysed perlez his wedez wasse ;
 Towarde þe throne þay trone a tras.
 þaȝ þay wern fele no pres in plyt,
 Bot mylde as maydeneȝ seme at mas,
- 1116 So droȝ þay forth *with* gret delyt.
 [Fol. 54b.] Delyt þat hys come eneroched,
 To much hit were of for to melle ;
 þise alder men quen he aproched,
- 1120 Grouelyng to his fete þay felle ;
 Legyounes of aungelez togeder uoched,
 þer kesten ensens of swete smelle,
 þen glory & gle watȝ nwe abroched.
- 1124 Al songe to loue þat gay luelle,
 þe steuen moȝt stryke þurȝ þe vrþe to helle,
 þat þe *vertues* of heuen of Ioye endyte,
 To loue þe lombe his meyny in melle,
- 1128 I-wysse I laȝt a gret delyt ;
 Delit þe lombe forto deuise,
With much meruayle in myude went.

of virgins crown-
ed with pearls,

in white robes,
with a pearl in
their breast.

¹ MS. *with*
*ou*ten.

As they went
along they shone
as glass.

The Lamb went
before them.

² MS. *glode*.

There was no
pressing.

The "alder men"
fell groveling at
the feet of the
Lamb.

All sang in praise
of the Lamb.

	Best wat; he, blyþest & moste to pryse, þat euer I herde of speche spent,	1132
The Lamb wore white weeds.	So worþly whyt wern wede; hys; His loke; symple, hym self so gent,	
A wide wound was seen near his breast.	Bot a wounde ful wyde & weete con wyse An-ende hys hert þur; hyde to-rente;	1136
	Of his quyte syde his blod out-sprent, A-las! þo;zt I, who did þat spyt? Ani breste for bale a;zt haf for-brent, Er he þer-to hade had delyt,	1140
	The lombe delyt non lyste to wene, þa; he were hurt & wounde hade, In his sembelauant wat; neuer sene,	
Joy was in his looks.	So wern his glente; glorious glade. I loked among his meyny schene, How þay wyth lyf wern laste & lade,	1144
The father per- ceives his little queen.	þen sa; I þer my lyttel quene, þat I wende had standen by me in sclade;	1148
	Lorde! much of mirþe wat; þat ho made, Among her fere; þat wat; so quyt! þat sy;zt me gart to þenk to wade, For luf longyng in gret delyt.	1152

XXI.

[Fol. 55a.] Great delight takes possession of his mind.	D elyt me drof in y;ze & ere, My mane; mynde to maddyng malte; Quen I se; my frely I wolde be þere, By;onde þe water, þa; ho were walte,	1156
	I þo;zt þat no þyng my;zt me dere To fech me bur & take me halte; & to start in þe strem schulde non me stere, To swymme þe remnaunt, þa; I þer swalte,	1160
He attempts to cross the stream.	Bot of þat munt I wat; bi-talt; When I schulde start in þe strem astraye, Out of þat easte I wat; by-calt;	
It was not pleas- ing to the Lord.	Hit wat; not at my prynce; paye,	1164

- Hit payed hym not þat I so flone,
 Ouer meruelous mere; so mad arayde,
 Of raas þa; I were rasch & ronk,
 1168 ȝet rapely þer-izne I wat; restayde;
 For ryȝt as I sparred vn-to þe bone,
 þat brathe out of my drem me brayde;
 þen wakned I in þat erber wlonk,
 1172 My hede vpon þat hylle wat; layde,
 þer as my perle to grounde strayd;
 I raxled & fel in gret affray,
 & sykyng to my self I sayd :
 1176 “ Now al be to þat prynee; paye.”
 Me payed ful ille to be out-fleme,
 So sodenly of þat fayre regioun,
 Fro alle þo syȝte; so quyke; & queme.
 1180 A longeyng heuy me strok in swone,
 & rewfully þenne I con to reme;
 “ O perle,” quod I, “ of ryeh renoun,
 So wat; hit me dere þat þou con deme,
 1184 In þys veray avysyoun;
 If¹ hit be ueray & soth sermoun,
 þat þou so styke; in garlande gay,
 So wel is me in þys doel dounoun,
 1188 þat þou art to þat prynee; paye.”
 [Fol. 55b.] To þat prynee; paye hade I ay bente,
 & ȝerned no more þen wat; me geuen,
 & halden me þer in trwe entent,
 1192 As þe perle me prayed þat wat; so þryuen,
 As helde drawen to godde; present,
 To mo of his mysterys I hade ben dryuen.
 Bot ay wolde man of happe more hente
 1196 þen moȝten by ryȝt vpon hem elyuen;
 þer-fore my ioye wat; sone to-riuen,
 & I kaste of kythe; þat laste; aye.
 Lorde ! mad hit am þat agayn þe stryuen,
 1200 Oþer proferen þe oȝt agayn þy paye;

The dreamer
awakes,

and is in great
sorrow.

He addresses his
pearl;

¹ MS. *inf.*

laments his rash
curiosity.

Men desire more
than they have
any right to ex-
pect.

The good Christian knows how to make peace with God.

¹ MS. *hyrl*.

God give us grace to be his servants!

To pay þe prince oþer sete saȝte,
 Hit is ful oþe to þe god krystyin;
 For I haf founden hym boþe day & naȝte,
 A god, a lorde, a frende ful fyin. 1204

Ouer þis hyl¹ þis lote I laȝte,
 For pyty of my perle enclyin,
 & syþen to god I hit by-taȝte,
 In krysteȝ dere blessyng & myn, 1208

þat in þe forme of bred & wyn,
 Þe preste *vus* scheweȝ vch a daye;
 He gef *vus* to be his homly hyne,
 Ande precious perleȝ vnto his pay. Amen. Amen. 1212

CLEANNESSE.

I

- [Fol. 57a.] Clannesse who-so kyndly cowþe comende,
 & rekken vp alle þe resoun; þat ho by riȝt askeȝ,
 Fayre formeȝ myȝt he fynde in forering his speche,
 4 & in þe contraré, kark & combraunce huge;
 For wonder wroth is þe wyȝ þat wroȝt alle þinges,
 Wyth þe freke þat in fylþe folȝes hym after,
 As renkeȝ of relygioun þat reden & syngen,
 8 & aprochen to hys presens, & presteȝ arn called;
 Thay teen vnto his temple & temen to hym seluen,
 Reken with reuerence þay r[ec]hen his auter,
 þay hondel þer his aune body & vsen hit boþe.
 12 If þay in clannes be clos þay cleche gret mede,
 Bot if þay conterfete crafte, & cortaysye wont,
 As be honest vtwyth, & in-with alle fylþeȝ,
 þen ar þay synful hemself & sulped altogeder,
 16 Boþe god & his gere, & hym to greme eachen.
 He is so elene in his courte, þe kyng þat al weldeȝ,
 & honeste in his hous-holde & hagherlych serued,
 With angeleȝ enourled in alle þat is elene,
 20 Boþe with-inne & with-outen, in wedeȝ ful bryȝt.
 Nif he nere scoymus & skyg & non seape louied,
 Hit were a meruayl to much, hit moȝt not falle;
 Kryst kydde hit hym self in a carp oneȝ,
 24 þer as he heuened aȝt happeȝ & hyȝt hem her medeȝ;
 Me myneȝ on one amonge oþer, as maþew reordeȝ,
 þat þus of clannesse vn-closeȝ a ful cler speche.

Cleanness dis-
 closes fair forms.

God is angry
 with the unclean
 worshipper,

and with false
 priests.

The pure wor-
 shipper receives
 great reward.

The impure will
 bring upon them
 the anger of God,

Who is pure and
 holy.

It would be a
 marvel if God
 did not hate evil.

Christ showed us
 that himself.

St. Matthew re-
 cords the dis-
 course.

The clean of heart shall look on our Lord.	þe haþel elene of his hert hapene; ful fayre, For he schal loke on oure lorde <i>with</i> a bone chere, As so sayt; to þat syt seche schal he neuer, þat any vnclannesse hat; on, anwhere ¹ abowte :	28
¹ <i>ayekwe</i> (?).	For he þat <i>flemus</i> vch fylþe fer fro his hert, May not byde þat burne ² þat hit his body ne;en ;	32
² Looks like <i>burre</i> in MS.	For-þy hy; not to heuen <i>in</i> hatere; to-torne, Ne <i>in</i> þe harlote; hod & hande; vnwaschen ; For what vrþly haþel þat hy; honour halde; Wolde lyke, if a ladde com lyþerly attyred,	36
What earthly noble, when seated at table above dukes, [Pol. 57b.] would like to see a lad badly attired approach the table with	When he were sette solcumpnely <i>in</i> a sete ryche, Abof dukes on dece, <i>with</i> dayntys serued, þen þe harlot <i>with</i> haste helded to þe table <i>With</i> rent cokre; at þe kne & his clutte trasches,	40
“rent cockers,” his coat torn and his toes out? For any one of these he would be turned out with a “big buffet,” and be forbidden to re-enter,	& his tabarde to-torne & his tote; oute ; Oþer ani on of alle þyse he schulde be halden vtter, With mony blame ful bygge, a boffet, <i>perauunter</i> , Hurled to þe halle dore & harde þer-oute schowued, 44 & be forboden þat borþe to bowe þider neuer, On payne of enprysonment & puttyng <i>in</i> stokke; ; & þus schal he be schent for his schrowde feble, þa; neuer <i>in</i> talle ne <i>in</i> tuch he trespas more. 48	44 48
and thus be ruined through his vile clothes.	& if vnwelcum he were to a worþlych prynee zet hym is þe hy;e kyng harder <i>in</i> her euen, As maþew mele; <i>in</i> his masse of þat man ryche, þat made þe mukel mangerye to marie his here dere, 52 & sende his sonde þen to say þat þay samne schulde, & <i>in</i> comly quoyntis to com to his feste ;	52
The parable of the “Marriage of the King’s Son.”	“For my boles & my bore; arn bayted & slayne, & my fedde foule; fatted <i>with</i> selajt,	56
The king’s invitation.	My polyle þat is peune-fed & partrykes boþe, Wyth schelde; of wylde swyn, swane; & crone; ; Al is roþeled & rosted ry;t to þe sete, Come; cof to my corte, er hit colde worþe.” 60	60
Those invited begin to make excuses.	When þay knewen his cal þat þider com schulde, Alle ex-cused hem by þe skyly he scape by mo;t :	

- On hade boȝt hym a borȝ he sayde by hys *trawȝe*,
 64 Now t[ur]ne I þeder als tyd, þe toun to by-holde;
 An oþer nayed also & nurned þis cawse:
 I haf ȝerned & ȝat ȝokkez of oxen,
 & for my hyȝez hem boȝt, to bowe haf I mester,
 68 To see hem pulle in þe plow aproche me byhouez;
 & I haf wedded a wyf, sower¹ hym þe þryd,
 Excuse me at þe court, I may not com þere;
 þus þay droȝ hem adrez *with* daunger vehone,
 72 þat non passed to þe place² þaȝ he prayed were.
 [Fol. 58a.] Thenne þe ludysh lorde lyked ful ille
 & hade dedayn of þat dede, ful dryȝly he carpez:
 He saytȝ, “now for her owne sorȝe þay for-saken habbez,
 76 More to wyte is her wrange, þen any wylle gentyȝ;
 þenne gotȝ forth my gomeȝ to þe grete streetez,
 & forsetteȝ on vehe a syde þe cete aboute;
 þe wayferande frekeȝ, on fote & on hors,
 80 Boþe burnez & burdez, þe better & þe wers,
 Laþez hem alle luffly to lenge at my fest,
 & bryngeȝ hem blyþly to borȝe as barounez þay were,
 So þat my palays plat-ful be pyȝt al aboute,
 84 þise oþer wrecheȝ I-wysse worþy noȝt wern.”
 þen þay cayred & com þat þe cost waked,
 Broȝten bachlereȝ hem wyth þat þay by bonkez metten,
 Swyereȝ þat swyftly swyed on blonkez,
 88 & also fele vpon fote, of fre & of bonde.
 When þay com to þe *courte* keppte wern þay fayre,
 Styȝtled *with* þe stewarde, stad in þe halle,
 Ful manerly *with* marchal mad forto sitte,
 92 As he watȝ dere of de-gre dressed his seete.
 þenne seggeȝ to þe souerayn sayden þer-after,
 “Lo! lorde *with* your leue at your lege heste,
 & at þi banne we haf broȝt, as þou beden habbez,
 96 Mony renischeche renkez & ȝet is roum more.”
 Sayde þe lorde to þo ledez, “layteȝ ȝet ferre,
 Ferre out in þe felde, & fecheȝ mo gesteȝ,

One had bought
an estate and
must go to see it.

Another had
purchased some
oxen and wished
to see them “pull
in the plough.”

¹ *sver* (?)
A third had mar-
ried a wife and
could not come.

² MS. *plate*.

The Lord was
greatly dis-
pleased,

and commanded
his servants to
invite the way-
faring,

both men and wo-
men, the better
and the worse,

that his palace
might be full.

The servants
brought in bache-
lors and squires.

When they came
to the court they
were well enter-
tained.

The servants tell
their lord that
they have done
his behest, and
there is still room
for more guests.

The Lord com-
mands them to
go out into the
fields,

- Wayte; gorste; & greuce, if ani gome; lygge,
 What-kyn folk so þer fare, feeche; hem hider, 100
- ¹ *forlete* (?).
 and bring in the
 halt, blind, and
 "one-eyed."
 Be þay fers, be þay feble for-lote; none,
 Be þay hol, be þay halt, be þay onyzed,
 & þaz þay ben boþe blynde & balterande erupplez,
 þat my hous may holly by halkes by fylled; 104
- For those who
 denied shall not
 taste "one sup"
 to save them
 from death.
 For certe; þyse ilk renke; þat me renayed hadde
 & de-nouneed me, nozt now at þis tyme,
 Schul neuer sitte in my sale my soper to fcle,
² MS. þaz þaz. Ne suppe on sope of my seve, þaz² þay swelt schulde." 108
- [Fol. 58b.]
 The palace soon
 became full of
 "people of all
 plights."
 Theþne þe sergaunte; at þat sawe, swengen þer-oute,
 & diden þe dede þat [is] demed, as he deuised hade,
 & with peple of alle plyte; þe palays þay fyllen;
 Hit weren not alle on wyne; suwe; wonen with on fader; 112
- They were not all
 one wife's sons,
 nor had they all
 one father.
 Wher þay wern worþy, oþer wers, wel wern þay stowed,
 Ay þe best byfore & bryztet atyred,
 þe derrest at þe hyze dese þat dubbed wer fayrest;
 & syþen on lenþe bilooghe lede; inogh, 116
- The "brightest
 attired" had the
 best place.
 Below sat those
 with "poor
 weeds."
 & ay a segge soerly³ semed by her wede;;
 So with marschal at her mete mensked þay were,
 Clene men in compaynye for-knowen wern lyte,
 & zot þe symplest in þat sale wat; serued to þe fulle, 120
- All are well en-
 tertained "with
 meat and min-
 strelys."
 Boþe with meuske, & with mete & mynstrasy noble,
 & alle þe layke; þat a lorde ayt in londe sehewe.
 & þay bigonne to be glad þat god drink haden,
 & vch mon with his maeh made hym at ese. 124
- Each with his
 "mate" made
 him at ease.

II.

- The lord of the
 feast goes among
 his guests.
 Now in-mydde; þe mete þe mayster hym biþozt,
 þat he wolde se þe semblé þat samned was þere,
 & re-hayte rekenly þe riche & þe pouerem,⁴
 & cherisch hem alle with his cher, & chaufen her loye, 128
- ⁴ MS. poueuer.
 þen he bowe; fro his bour in to þe brode halle,
 & to þe best on þe bench, & bede hym be myry,
 Solased hem with semblaunt & syled fyrre;
 Tron fro table to table & talkede ay myrþe, 132
- Bids them be
 merry.

- Bot as he ferked ouer þe flor he fandē with his yze,
 Hit wat; not for a haly day honestly arayed,
 A þral þryȝt in þe þrong vnþryuandely cloþed,
 136 Ne no festiual frok, bot fylēd with werkkeȝ.
 Þe g me wat; vn-garnyst with god men to dele,
 & gremēd þer-with þe grete lord & greuc hym he þoȝt;
 “Say me, frende,” quod þe freke with a felle chere,
 140 “How wan þou into þis won in wedeȝ so fowle?
 Þe abytt þat þou hat; vpon, no haly day hit menskeȝ;
 þou burne for no brydale art busked in wedeȝ!
 How wat; þou hardy þis hous for þyn vnhap [to] neȝe,
 144 In on so ratted a robe & rent at þe sydeȝ?
 [Fol. 59a.] þow art a gome vn-goderly in þat gown febele;
 þou praysed me & my place ful pouer & ful [g]uede,
 þat wat; so prest to aproche my p̄sens here-inne;
 148 Hopeȝ þou I be a harlot þi erigant to prayse?”
 þat oþer burne wat; abayst of his broȝe wordeȝ,
 & hurkeleȝ down with his hede, þe vrþe he bi-holdeȝ;
 He wat; so seounfit of his seylle, lest he skaȝe hent,
 152 þat he ne wyst on worde what he warp schulde.
 þen þe lorde wonder loude laled & cryed,
 & talkeȝ to his tormenttoureȝ: “takeȝ hym,” he biddeȝ,
 “Byndeȝ byhynde, at his bak, boȝe two his handeȝ,
 156 & felle fettereȝ to his fete festeneȝ bylyue;
 Stik hym stifly in stokeȝ, & stekeȝ hym þer-after
 Depe in my doungeoun þer doel euer dwelleȝ,
 Greuing, & gretyng, & gryspyng harde
 160 Of teȝe tenfully to-geder, to teche hym be quoynt.”
 Thus comparisuneȝ kryst þe kyndom of heuēn,
 To þis frelych feste þat fele arn to called,
 For alle arn laȝed luffly, þe luȝer & þe better,
 164 þat euer wern fulȝed in font þat fest to haue.
 Bot war þe wel, if þou wytt, þy wedeȝ ben elene,
 & honest for þe haly day, lest þou harme lache,
 For aproch þou to þat prynce of parage noble.
 168 He hates helle no more þen hem þat ar soule.¹

On the floor he finds one not arrayed for a holyday.

Asks him how he obtained entrance,

and how he was so bold as to appear in such rags.

Does he take him to be a barlot?

The man becomes discomfited.

He is unable to reply.

The lord commands him to be bound,

and cast into a deep dungeon.

This feast is likened to the kingdom of heaven, to which all are invited.

See that thy weeds are clean.

¹ fowle (?).

	Wich arn þenne þy wede; þou wrappez þe inne, þat schal schewe hem so schene schrowde of þe best? Hit arn þy werkez wyterly, þat þou wrozt hauez, & lyued with þe lykynz þat lyze in þyn hert,	172
Thyweeds are thy works that thou hast wrought.	þat þo be frely & fresch fonde in þy lyue, & fetyse of a fayr forme, to fote & to honde, & syþen alle þyn oþer lyme; lapped ful elene, þenne may þou se þy sauior & his sete ryche.	176
For many faults may a man forfeit bliss.	For fele fautez may a freke forfete his blysse, þat he þe souerayn ne se þen, for slauþe one, As for bobauunce & bost & bolnande priyde, þroly in to þe deuele; þrote man þrynge; bylyue,	180
For sloth and pride he is thrust into the deuil's throat.	For couetyse, & colwarde & eroked dedez, For mon-sworne, & men-sclazt, & to much drynk, For þeste, & for þrepyng, vn-þonk may mon haue;	184
[Fol. 59b.] He is ruined by covetousness, perjury, murder, theft, and strife.	For roborrye, & riboudrye & resounez vntrewe, & dysheriete & depryue dowrie of wydoez, For marryng of maryage; & mayntnaunee of schrewez, For traysoun, & tricheherye, & tyrauntyré boþe, ¹ & for fals famacions & fayned lawez;	188
For robbery and ribaldry, for preventing marriages, and supporting the wicked, ¹ <i>loþe</i> (?). for treason, treachery, and tyranny,	Man may mysse þe myrþe, þat much is to prayse, For such vnþewez as þise & þole much payne, & in þe creators cort com neuer more, Ne neuer see hym with syzt for such sour tourne;.	192
man may lose eternal bliss.		

III.

	B ot I haue herkned & herde of mony hyze clerkez, & als in resounez of ryzt red hit my seluen, þat þat ilk proper prynee þat paradys weldez Is displeasd at vch a poynt þat pyles to scaþe.	196
The high Princee of all is displeasd with those who work wickedly.	Bot neuer zet in no boke breued I herde þat euer he wreke so wyþerly on werk þat he made, Ne venged for no vilté of vice ne synne, Ne so hastyfly wat; hot for hatel of his wylle, Ne neuer so sodenly sozt vn-soundely to weng, As for fylþe of þe flesch þat folcs han vsed;	200

- For as I fynde þer he forȝet alle his fre þewes,
 204 & wex wod to þe wrache, for wrath at his hert,
 For þe fyrste felonye þe falee fende wroȝt.
 Whyl he watȝ hyȝe in þe heuen houen vpon lofte,
 Of alle þyse aþel auȝeleȝ attled þe fayrest,
 208 & he vnkyndely as a karle kydde areward,
 He seȝ noȝt bot hym self how semly he were,
 Bot his souerayn he forsok & sade þyse wordeȝ :
 " I schal telde vp my trone in þe tra mountayne
 212 & by lyke to þat lorde þat þe lyft made.
 With þis worde þat he warp, þe wrake on hym lyȝt,
 Dryȝtyn with his dere dom hym drof to þe abyme,
 In þe mesure of his mode, his metȝ neuer þe lasse,
 216 Bot þer he tynt þe tȝpe dool of his tour ryche,
 [Fol. 60a.] þaȝ þe feloun were so fers for his fayre wedeȝ
 & his glorious glem þat glent so bryȝt ;
 As sone as dryȝtynȝ dome drof to hym seluen,
 220 [þi]kke þowsandeȝ þro þrwen þer-oute
 Fellen fro þe fymament, fendeȝ ful blake
 Wened¹ at þe fyrst swap as þe snaw þikke,
 Hurlid in-to helle-hole as þe hyue swarmeȝ ;
 224 Fyltyr fenden folk forty dayeȝ leneþe,
 Er þat styngande storme stynt ne myȝt ;
 Bot as smylt mele vnder smal siue smokes for-þikke,
 So fro heuen to helle þat hatel schor laste,
 228 On vche syde of þe worlde aywhere ilyche.
 Þis² hit watȝ a brem brest & a byge wrache,
 & ȝet wrathed not þe wyȝ, ne þe wrech saȝtled,
 Ne neuer wolde, for wylhesful, his worþȝ god knawe,
 232 Ne pray hym for no pité, so proud watȝ his wylle,
 For-þȝ þaȝ þe rape were rank, þe rawþe watȝ lyttel ;³
 þaȝ he be kest into kare he kepes no better.
 Bot þat oþer wrake þat wex on wyȝeȝ, hit lyȝt
 236 þurȝ þe faut of a freke þat fayled in trawþe.
 Adam in obedyent⁴ ordaynt to blysse,
 þer pryuely in paradys his place watȝ de-vised,

For the first
 fault the devil
 committed, he
 felt God's ven-
 geance.

He, the fairest of
 all angels, for-
 sook his sove-
 reign,

and boasted that
 his throne should
 be as high as
 God's.
 For these words
 he was cast down
 to Hell.

The fiends fell
 from heaven,
¹ *wened* (?),
 like the thick
 snow,

for forty days.

From heaven to
 hell the shower
 lasted.

² *ȝis* (?).

The devil would
 not make peace
 with God.

³ MS. *lyttel*.
 Affliction makes
 him none the
 better.
 For the fault of
 one, vengeance
 alighted upon all
 men.

⁴ *obedience* (?).
 Adam was or-
 dained to live in
 bliss.

	To lyue þer <i>in</i> lyknyng þe leuþe of a terme, & þenne en-herite þat home þat aungelez for-gart,	240
Through Eve he ate an apple.	Bot þurȝ þe eggyng of eue he ete of an apple þat en-poysened alle pepleȝ þat parted fro hem boþe,	
Thus all his de- scendants be- came poisoned.	For a defence þat watȝ dyȝt of dryȝtyn seluen, & a payne þer-on put & pertly halden ;	244
	þe defence watȝ þe fryt þat þe freke towched, & þe dom is þe deþe þat drepez <i>vs</i> alle.	
Amaidenbrought a remedy for mankind.	Al <i>in</i> mesure & meþe watȝ mad þe vengiaunce, & ofte amended <i>with</i> a mayden þat make hade neuer.	248

IV.

	B ot in þe þryd watȝ forþrast al þat þryue schuld, þer watȝ malys mereyles & mawgre much scheued, þat watȝ for fylþe vpon folde þat þe folk vsed,	
Malice was mer- ciless.	[þ]at þen wonyed <i>in</i> þe worlde <i>with</i> -outen any maysterȝ ; Hit wern þe iayrest of forme & of face als,	253
A race of men came into the [Pol. 606.] world, the fairest, the merriest, and the strongest that ever were created.	þe most & þe myriest þat makend wern euer, þe styfest, þe stalworþest þat stod euer on fete ; & lengest lyf <i>in</i> hem lent of ledeȝ alle oþer,	256
	For hit was þe forme-foster þat þe folde bred, þe aþel auncetereȝ sunes þat adam watȝ called, To wham god hade geuen alle þat gayn were,	
They were sons of Adam.	Alle þe blysse boute blame þat bodi myȝt haue, & þose lykkest to þe lede þat lyued next after, For-þy so semly to see syþen wern none.	260
	þer watȝ no law to hem layd bot loke to kynde, & kepe to hit, & alle hit cors elanly ful-fylle ;	264
No law was laid upon them,	& þenne founden þay fylþe <i>in</i> fleshlych dedeȝ & controueud agayn kynde contraré werkeȝ, & vsed hem vn-þryftyly vchon on oþer,	
Nevertheless they acted un- naturally.	& als <i>with</i> oþer, wylsfully, vpon a wrange wyse.	268
	So ferly fowled her flesh þat þe fende loked, How þe deȝter of þe douþe wern dere-lych fayre, & fallen <i>in</i> felazschyp <i>with</i> hem on folken wyse & en-gendered on hem icaunteȝ <i>with</i> her lapez ille.	272
The "fiends" be- held how fair were the daughters of these mighty men, and made fellow- ship with them and begat a race of giants.		

- þose wern men meþelez & maȝty on vrþe,
 þat for her lodlych laykez alosed þay were.
 He watȝ famed¹ for fre þat fezt loued best,
- 276 & ay þe bigest in bale þe best watȝ halden ;
 & þenne euelez on erþe earnestly grewen
 & multiplyed mony-folde in-mongeȝ mankynde,
 For þat þe maȝty on molde so marre þise oþer.
- 280 þat þe wyȝe þat al wroȝt ful wroþly bygyrneȝ.
 When he knew vehe contre corrupte in hit seluen,
 & vch freke forloyned fro þe ryȝt wayeȝ,
 Felle temptande tene towched his hert ;
- 284 As wyȝe, wo hym with-inne werp to hym seluen :
 “ Me for-þynkeȝ ful much þat euer I mon made,
 Bot I schal delyuer & do away þat doten on þis molde,
 & fleme out of þe folde al þat flesch wereȝ,
- 288 Fro þe burne to þe best, fro bryddeȝ to fyscheȝ ;
 [Fol. 61a.] Al schal down & be ded & dryuen out of erþe,
 þat euer I sette saule inne ; & sore hit me rweȝ
 þat euer I made hem my self ; bot if I may her-after,
- 292 I schal wayte to be war her wrencheȝ to kepe.”
 þenne in worlde watȝ a wyȝe wonyande on lyue,
 Ful redy & ful ryȝtwys, & rewled hym fayre ;
 In þe drede of dryȝtyn his dayeȝ he vseȝ,
- 296 & ay glydande wyth his god his grace watȝ þe more.
 Hym watȝ þe nome Noe, as is innoghe knawen,
 He had þre þryuen suneȝ & þay þre wyueȝ ;
 Sem soþly þat on, þat oþer hyȝt cam
- 300 & þe Iolef Iapheth watȝ gendered þe þryd.
 Now god in nwy to Noe con speke,
 Wylde wrakful wordeȝ in his wylle greued :
- 304 “ þe ende of alle-kyneȝ flesch þat on vrþe meueȝ,
 With her vn-worþelych werk me wlateȝ with-inne,
 þe gore þer-of me hatȝ greued & þe glette nwyed ;
 I schal strenkle my distresse & strye al to-geder,
- 308 Boþe ledeȝ & londe & alle þat lyf habbeȝ.

¹ *fained* (?).
 The greatest
 fighter was
 reckoned the
 most famous.

The Creator of all
 becomes exceed-
 ingly wroth.

Fell anger
 touches His
 heart.

It repents Him
 that He has made
 man.

He declares that
 all flesh shall be
 destroyed, both
 man and beast.

There was at this
 time living on the
 earth a very
 righteous man :

Noah was his
 name.
 Three bold sons
 he had.

God in great
 anger speaks to
 Noah.

Declares that He
 will destroy all
 “that life has.”

Commands him to make "a mansion" with dwellings for wild and tame.	Bot make to þe a mancioun & þat is my wylle, A cofer closed of tres, clanlych planed ; Wyrk wonez þerinne for wylde & for tame, & þeunc cleme hit <i>with</i> clay comly <i>with-inne</i> , ¹ & alle þe endentur dryuen daube <i>with-outen</i> .	312
¹ MS. <i>with-inne</i> .		
To let the ark be three hundred cubits in length, and fifty in breadth,	& þus of lenþe & of large þat lome þou make, þre hundred of eupydeþ þou holde to þe lenþe, Of fyfty fayre ouer-þwert forme þe brede ; & loke euen þat þyn ark hanc of heþþe þretté, & a wyndow wyd vpon, wrozt vpon lofte,	316
and thirty in height,	In þe compas of a cubit kyndely sware, A wel dutande dor, don on þe syde ; Haf lalleþ þer-inne & halkez ful mony, Boþe boskez & bourez & wel bounden penez ; For I schal waken vp a water to wasch alle þe worlde, & quelle alle þat is quik <i>with</i> quauende flodeþ.	320
and a window in it a cubit square.	Alle þat glydeþ & gotþ, & gost of lyf habbeþ, I schal wast with my wrath þat wons vpon vrþe ; Bot my forwarde <i>with</i> þe I festen on þis wyse, For þou in reysoun hatz reigned & ryztwys ben euer ; þou schal enter þis ark <i>with</i> þyn aþel barnez & þy wedded wyf ; with þe þou take þe makeþ of þy myry suneþ ; þis meyny of aþte I schal saue of monnez sauleþ, & swelt þose oþer.	324
Also a good shutting door in the side,		
together with halls, recesses, bushes, and bowers, and well-formed pens.		
[Fol. 61b.] For all flesh shall be destroyed,		
except Noah and his family.		
Noah is told to take into the ark seven pairs of every clean beast, and one of unclean kind,	Of vehe best þat bereþ lyf busk þe a cupple, Of vehe cleue comly kynde enclose seuen makeþ, Of vehe horwed, in ark halde bot a payre, For to saue me þe sede of alle ser kyndeþ ; & ay þou meng <i>with</i> þe maleþ þe mete ho-besteþ, Vehe payre by payre to plese ayþer oþer ; With alle þe fode þat may be founde frette þy cofer, For sustnanuce to yow self & also þose oþer."	328
and to furnish the ark with proper food.	Ful grayþely gotþ þis god man & dos godeþ hestes, In dryþ dred & daunger, þat durst do non oþer. Wen hit watþ fettled & forged & to þe fulle grayþed, þom eon dryztyn hym dele dryzly þyse wordeþ :	332
Noah fills the ark.		

V.

- “**N**ow Noe,” *quod* oure lorde, “art þou al redy?
 Hat; þou closed þy kyst *with* clay alle aboute?”
 “þe lorde *with* þy leue,” sayde þe lede þenne,
 348 “Al is wroȝt at þi worde, as þou me wyt lanteȝ.”
 “Enter in þenn,” *quod* he, “& haf þi wyf *with* þe,
 þy þre suneȝ *with*-outen þrep & her þre wyueȝ;
 Besteȝ, as I bedene haue, bosk þer-inne als,
 352 & when þe arn staued, styfly stekeȝ yow þer-inne;
 Fro seuen dayeȝ ben seyed I sende out by-lyue,
 Such a rowtande ryge þat rayne schal swyþe,
 þat schal wasch alle þe worlde of werkeȝ of fylþe;
 356 Schal no flesh vpon folde by fonden onlyue;
 Out-taken yow aȝt in þis ark staued,
 & sed þat I wyl saue of þyse ser besteȝ.”
 Now Noe neuer stysteȝ¹ (þat niȝȝ[t] he bygyneȝ),
 360 Er al wer stawed & stoken, as þe steuen wolde.
 [Fol. 62a.] Thenne sone com þeseuenþe day, when samned wern alle,
 & alle woned in þe whichehe þe wylde & þe tame.
 þen bolned þe abyme & bonkeȝ con ryse,
 364 Waltes out veh walle-heued, in ful wode stremeȝ,
 Wat; no brymme þat abod vnbrosten bylyue,
 þe mukel lauande loghe to þe lyfte rered.
 Mony clustered elowde elef alle in clowteȝ,
 368 To-rent veh a rayn-ryfte & rusched to þe vryþe;
 Fon neuer in forty dayeȝ, & þen þe flod ryses,
 Ouer-walteȝ vehe a wod & þe wyde feldeȝ;
 For when þe water of þe welkyn *with* þe worlde mette,
 372 Alle þat deth moȝt dryȝe drowned þer-inne;
 þer wat; moon forto make when meschef was enowen,
 þat noȝt dowed bot þe deth in þe depe stremeȝ.
 Water wylger ay wax, woneȝ þat stryede,
 376 Hurled in-to veh hous, hent þat þer dowed.
 Fyrst feng to þe flyȝt alle þat fle myȝt,
 Vuehe burde *with* her barne þe bygyng þay leueȝ,

God asks Noah whether all is ready.

Noah replies that all is fully prepared.

He is commanded to enter the ark,

for God tells him that he will send a rain to destroy all flesh,

Noah stows all safely in the ark.

¹ *stynȝteȝ* (?).

Seven days are passed.

The deep begins to swell, banks are broken down,

and the clouds burst.

It rains for forty days and the flood rises,

and flows over the woods and fields.

All must drown.

The water enters the houses.

- Each woman
with her batrns
flees to the hills. & bowed to þe hyȝ bonk þer brentest hit wern,
& heterly to þe hyȝe hylleȝ þay [h]aled on faste; 380
- The rain never
ceases. Bot al watȝ nedleȝ her note, for neuer cowþe stynt
þe roȝe raynande ryg [&] þe raykande waweȝ,
- The valleys are
filled. Er veh boȝom watȝ brurd-ful to þe bonkeȝ eggeȝ,
& vehe a dale so depe þat demmed at þe brynkeȝ. 384
- People flock to
the mountains. þe moste mountayneȝ on mor þenne watȝ no more dryȝe,
& þer-on flokked þe folke, for ferde of þe wrake,
Syþen þe wyilde of þe wode on þe water flette;
- Some swim for
their lives. Summe swymmed þer-on þat saue hemsself trawed, 388
Summe styȝe to a stud & stared to þe heuen,
- Others roar for
fear. Rwyly wyth a loud rurd rored for drede.
- Animals of all
kinds run to the
hills. Hareȝ, hertteȝ also, to þe hyȝe rumen,
Bukkeȝ, bauseneȝ & buleȝ to þe bonkkeȝ hyȝed, 392
- All pray for
mercy. & alle cryed for care to þe kyng of heuen,
Re-couerer of þe creator, þay cryed vehone,
þat amounted þe masse, þe mase his mercy watȝ passed,
- God's mercy is
passed from
them. & alle his pyte departed fro peple þat he hated. 396
- [Fol. 62b.] Bi þat þe flod to her fete floȝed & waxed,
- Each sees that
he must sink. þen vehe a segge seȝ wel þat synk hym byhoued;
Frendeȝ fellen in fere & faþmed togeder
To dryȝ her delful deystyné & dyȝen alle samen; 400
- Friends take
leave of one
another. Luf lokeȝ to luf & his leue takeȝ,
For to ende alle at oneȝ & for euer twyȝne.
- Forty days have
gone by, and all
are destroyed. By forty dayeȝ wern faren, on folde no flesh styȝed,
þat þe flod nade al freten with feȝtande waweȝ,¹ 404
¹ waweȝ (?). For hit clam vehe a clyffe eubites fyftene,
Ouer þe hyȝest hylle þat hirkled on erþe.
- All rot in the
mud, þenne mowkne in þe mudde most ful nede
² in-sprang (?). Alle þat spyrakle in-spranc,² no sprawlyng awayled, 408
- except Noah and
his family, Saue þe hapel vnder haeh & his here straunge,
Noe þat ofte neuened þe name of oure lorde,
- who are safe in
the ark. Hym aȝt-sum in þat ark as aþel god lyked,
þer alle ledeȝ in lome lenged druye, 412
- The ark is lifted
as high as the
clouds, þe are houen watȝ on hyȝe with hurlaude goteȝ,
Kest to kytheȝ vncouþe þe clowdeȝ ful nere.

- Hit waltered on þe wyldre flod, went as hit lyste,
 416 Drof vpon þe depe dam, in daunger hit semed,
 With-ouren mast, oþer myke, oþer myry bawclyne,
 Kable, oþer capstan to clyppe to her ankrez,
 Hurrok, oþer hande-helme hasped on roþer,
 420 Oþer any sweande sayl to seche after hauen,
 Bot flote forthe with þe flyt of þe felle wynde;
 Wheder-ward so þe water wafte, hit rebounde.
 Ofte hit roled on-rounde & rered on ende,
 424 Nyf oure lorde hade ben her lodez-mon hem had
 lumpen harde.
 Of þe lenþe of noe lyf to lay a lel date,
 þe sex hundreth of his age & none odde zerez,
 Of secounde monyth, þe seuenþe day ryztez,
 428 To-walten alle þyse welle-hede; & þe water flowed,
 & þryez fyfty þe flod of folwande dayez,
 Vche hille wat; þer hidde with yrez¹ ful graye;
 Al wat; wasted þat þer wonyed þe worlde with-inne,
 432 þer euer flote, oþer flwe, oþer on fote zede,
 [Fol. 63a.] That rozly wat; þe remnaunt þat þe rac drynez,
 þat alle gendrez so ioyst wern ioyned wyth-inne.
 Bot quen þe lorde of þe lyfte lyked hymselfen
 436 For to mynne on his mon his meth þat abydez,
 þen he wakened a wynde on wattere; to blowe;
 þenne lasned þe llak² þat large wat; are,
 þen he stac vp þe stange; stoped þe welle;,
 440 Bed blyzno of þe rayn, hit batede as fast,
 þenne lasned þe lo; lowkande to-geder.
 After harde dayez wern out an hundreth & fyfté,
 As þat lyftande lome laged aboute,
 444 Where þe wynde & þe weder warpen hit wolde,
 Hit saytled on a softe day synkande to grounde.
 On a rasse of a rok, hit rest at þe laste,
 On þe mounte of mararach of armene hilles,
 448 þat oþer-wayez on ebrv hit hat þe thanes.
 Bot þaz þe kyste in þe crage; wern closed to byde.

and is driven
about,

without mast,
bowline, cables,
anchors, or sail
to guide its
course.

At the mercy of
the winds.

Oft it rolled
around and rear-
ed on end.

The age of the
patriarch Noah.

Duration of the
flood.

¹ yrez (?).
The complete-
ness of the des-
truction.

God remembers
those in the ark.

He causes a wind
to blow,
² So in MS.
and closes the
lakes and wells,

and the great
deep.

The ark settles
on Mount Ararat.

- zet fyned not þe flod ne fel to þe boþemeȝ,
 Bot þe hyȝest of þe eggeȝ vnhuled wern a lyttel,
 þat þe burne bynne borde byhelde þe bare erþe ; 452
- Noah beholds
 the bare earth.
- þenne waſte he vpon his wyndowe, & wysed þer-oute
 A message fro þat meyny hem moldeȝ to seche,
 þat watȝ þe rauē so ronk þat rebel watȝ euer ;
 He watȝ colored as þe cole, corbyal vn-trwe. 456
- He opens his win-
 dow and sends
 out the raven to
 seek dry land.
- & he fongeȝ to þe flyȝt, & fauneȝ on þe wyndeȝ,
 Houeȝ hyȝe vpon hyȝt to herken tyþyngeȝ.
- He croukeȝ for comfort when carayne he fyndeȝ ;
 Kast vp on a clyffe þer costese lay drye, 460
- The raven
 "croaks for com-
 fort" on finding
 curion.
- He hade þe smelle of þe smach & smoltes þeder sone,
 Falleȝ on þe foule fleſch & fylleȝ his wombe,
 & sone ȝederly for-ȝete ȝister-day steuen,
 How þe cheuetayn hym charged þat þe kyst ȝemed. 464
- He fills his belly
 with the foul
 fleſh.
- þe rauē raykeȝ hym forth þat reches ful lyttel
 How alle fodeȝ þer fare, elleȝ he fynde mete ;
 Bot þe burne bynne borde¹ þat bod to hys come,
 Banned hym ful bytterly with bestes alle samen, 468
- ¹ MS. *lorāe*.
 The lord of the
 ark sends the
 raven,
 [Fol. 63b.]
² *douue* or
āouens (?).
 and sends out the
 dove.
- He secheȝ an oþer sondeȝmon & setteȝ on þe doune ;²
 Bryngeȝ þat bryȝt vpon borde blessed & sayde,
 " Wende worþelych wyȝt vus woneȝ to seche,
 Dryf ouer þis dymme water ; if þou druye fyndeȝ 472
 Bryng bodworde to bot blyſſe to vus alle ;
 þaȝ þat fowle be false, fre be þou euer."
- The bird wanders
 about the whole
 day.
- Ho wyrle out on þe weder on wyngȝ ful ſcharpe,
 Dreȝly alle a longe day þat dorst neuer lyȝt ; 476
- & when ho fyndeȝ no folde her fote on to pyche,
 Ho vmbe-kesteȝ þe coste & þe kyst secheȝ,
 Ho hitteȝ on þe euentyde & on þe ark sitteȝ ;
 Noe nymmes hir anon & naytly hir staucȝ. 480
- Noe on anoþer day nymmeȝ efte þe dovene,
 & byddeȝ hir bowe ouer þe borne efte bonkeȝ to seche ;
 & ho skyrmeȝ vnder skwe & skowteȝ aboute,
 Tyl hit watȝ nyȝe at þe naȝt & noe þen secheȝ. 484
- Noah again sends
 out the dove.

VI.

- On ark on an euentyde houe; þe downe,
 On stamyne ho stod & styлле hym abyde; ;
 What ! ho broȝt in hir beke a bronch of olyue,
 488 *Graciously* vmbe-grouen al with grene leue; ;
 þat wat; þe *syngne* of sauȝt þat sende hem oure lorde,
 & þe saȝtlyng of hym-self with þo sely beste;. This was a token
of peace and
reconciliation.
 þen wat; þer ioȝ in þat gyn where Iumped er dryȝed,
 492 & much comfort in þat cofer þat wat; clay-daubed.
 Myrly on a fayr morn, monyth þe fyrst,
 þat falle; formast in þe ȝer, & þe fyrst day,
 Lede; loȝen in þat lome & loked þer-oute,
 496 How þat wattere; wern woned & þe worlde dryed.
 Vehon loued oure lorde, bot lenged ay styлле,
 Tyl þay had tyȝyng fro þe tolke þat tyned hem þer-inne;
 þen gode; glam to hem glod þat gladed hem alle,
 500 Bede hem drawe to þe dor, delyuer hem he wolde ;
 þen went þay to þe wykket, hit walt vpon sone,
 Boþe þe burne & his barne; bowed þer-oute ;
 Her wyue; walke; hem wyth & þe wyld after,
 504 þroly þrublande in þronge, þrowen ful þykke ;
 [Fol. 64a.] Bot Noe of vche honest kynde nem out an odde Noah offers sacri-
fice to God.
 & heuened vp an auter & halȝed hit fayre,
 & sette a sakerfyse þer-on of vch a ser kynde,
 508 þat wat; comly & elene, god kepe; non oþer.
 When bremly breued þose beste;, & þe breþe rysed,
 þe sauour of his sacrafyse soȝt to hym euen
 þat al spede; & spylle; ; he spekes with þat iike It is pleasing to
Him that "all
speeds or spoils."
 512 In comly comfort ful clos & cortays worle; :
 "Now noe no more nel I neuer wary,
 Alle þe mukel mayny [ou] molde for no manne; synne;,
 For I se wel þat hit is sothe, þat alle manne; wytte;
 516 To vn-þryfte arn alle þrawen with þoȝt of her herte;,
 & ay hat; ben & wyl be ȝet fro her barnage ;
 Al is þe mynde of þe man to malyce enelyned,

- For-þy schal I neuer schende so schortly at ones,
 As dysstrye al for maneȝ syȝne [in] dayeȝ of þis erþe. 520
 Bot waxeȝ now & wendeȝ forth & worþeȝ to monȝe,
 Multyplyeȝ on þis molde & menske yow by-tyde.
 Sesouneȝ schal yow neuer sese of seȝe ne of heruest,
 Ne hete, ne no harde forst, vmbre ne droȝþe, 524
 Ne þe swetnesse of somer, ne þe sadde wynter,
 Ne þe nyȝt, ne þe day, ne þe newe ȝereȝ,
 Bot euer renne restleȝ rengneȝ ȝe þer-iane."
- That summer and winter shall never cease.
 Nor night nor day, nor the new years.
 God blesses every beast.
- þerwyth he blesseȝ vch a best, & bytaȝt hem þis erþe. 528
 þen watȝ a skylly skynalde, quen scaped alle þe wyȝde ;
 Vche fowle to þe flyȝt þat fyþereȝ myȝt serue,
 Vche fysch to þe flod þat fyȝne couþe nayte,
 Vche beste to þe bent þat¹ bytes on erbeȝ ; 532
 Wylde wormeȝ to her won wryþeȝ in þe erþe
 þe fox & þe folmarde to þe fryth wyndeȝ,
 Herttes to hyȝe heþe, hareȝ to gorsteȝ,
 & lyouneȝ & lebardeȝ to þe lake ryftes, 536
 Heȝneȝ & hauekeȝ to þe hyȝe rocheȝ ;
 þe hole-foted fowle to þe flod hyȝeȝ,
 & vche best at a brayde þer hym best lykeȝ ;
 þe fowre frekeȝ of þe folde fongeȝ þe empyre. 540
 Lo ! suche a wrakful wo for wlatsum dedeȝ
 Parformed þe hyȝe fader on folke þat he made ;
 þat he chysly hade cherished he chastysed ful hardee,
 In de-voȝdyȝe þe vylanye þat venkquyst his þeweȝ. 544
 For-þy war þe now, wyȝe, þat worschyp desyres,
 In his comlych courte þat kyȝg is of blysse,
 In þe fylþe of þe flesch þat þou be founden neuer,
 Tyl any water in þe worlde to wasche þe fayly, 548
 For is no segge vnder sunne so seme of his craftȝe,
 If he be sulped in syȝne, þat [ne] sytteȝ vnelene.
 On spee of a spote may speȝde to mysse
 Of þe syȝte of þe souerayȝn þat sytteȝ so hyȝe, 552
 For þat schewe me schale in þo schyre howseȝ,
 As þe beryȝ bornyst byhoueȝ be elene,
 The beryȝ is cleȝn

þat is sounde on vche a syde & no sem habes,
556 *With-ou*ten maskle oþer mote as margerye perle.

and sound,—it
has no seam.

VII.

- Syþen þe souerayn in sete so sore for-þoȝt
þat euer he man vpon molde merked to lyuy,
For he in fylþe watȝ fallen, felly he uenged,
560 Quen *fourferde*¹ alle þe flesch þat he formed hade,
Hym rwed þat he hem vp-rerde & raȝt hem lyflode,
& este þat he hem vndyd, hard hit hym þoȝt ;
For quen þe swemande sorȝe soȝt to his hert,
564 He knyȝt a couenaunde cortaysly *with* monkynde þere,
In þe mesure of his mode & meþe of his wylle,
þat he schulde neuer for no syt smyte al at oneȝ,
As to quelle alle quykeȝ for qued þat myȝt falle,
568 Whyl of þe lenþe of þe londe lasteȝ þe *terme*.
þat ilke skyl for no scape ascaped hym neuer,
Wheder wonderly he wrak on wykked men after ;
Ful felly for þat ilk faute forferde a kyth ryehe,
572 In þe anger of his ire þat arȝed mony ;
& al watȝ for þis ilk eucl, þat vn-happen glette,
þe venym & þe vylanye & þe vycios fylþe,
þat by-sulpeȝ manneȝ saule in vnsounde hert,
576 þat he his saucour ne see *with* syȝt of his yȝen,
[Fol. 65.] þat alle illeȝ he hates as helle þat stynkkeȝ ;
Bot non nuyeȝ hym, on naȝt ne neuer vpon dayeȝ,
As harlottrye vn-honest, heþyng of seluen ;
580 þat schameȝ for no schrewedschyp schent mot he worþe !
Bot sauyour mon in þy self, þaȝ þou a sotte lyuie,
þaȝ þou bere þy self babel, by-þenk þe sum-tyme,
Wheþer he þat stykked vche a stare in vche steppe yȝe,
584 ȝif hym self² be bore blynde hit is a brod wonder ;
& he þat fetly in face fettled alle eres
If he³ hatȝ losed þe lysten hit lyfteȝ meruayle ;
Trave þou neuer þat tale, vn-trwe þou hit fyndeȝ,
588 þer is no dede so derne þat ditteȝ his yȝen ;

When God re-
pentet that he
had made man,
he destroyed all
flesh.

¹ *for-ferde* (?).

But afterwards
He was sorry,

and made a cove-
nant with man-
kind
that He would
not again destroy
all the living.

For the filth of
the flesh God
destroyed a rich
city.

God hates the
wicked as "hell
that stinks."

Especially har-
lotry and blas-
phemy.

² MS. *sele*.

³ MS. *he he*.

Nothing is
hidden from God.

þer is no wyȝe in his werk so war ne so styлле
 þat hit ne þraweȝ to hym þre¹ er he hit þoȝt haue;
 For he is þe gropande god, þe grounde of alle dedeȝ,
 Rypande of vche a ring² þe reynyeȝ & hert; 592
 & þere he fyndeȝ al fayre a freke wyth-inne
 þat hert honest & hol, þat haȝel he honoureȝ,
 Sendeȝ hym a sad syȝt to se his auen face,
 & harde honyseȝ þise oþer & of his erde flemeȝ. 596
 Bot of þe dome of þe douȝe for dedeȝ of schame
 He is so skoymos of þat skaȝe, he scarreȝ bylyue,
 He may not dryȝe to draw allyt, bot drepeȝ in hast
 & þat watȝ schewed schortly by a scaȝe oneȝ. 600

¹ þer (?).
 God is the ground
 of all deeds.

² ring or
 renk (?).
 He honours the
 man that is
 honest and whole.

But for deeds of
 shame He de-
 stroys the mighty
 ones.

VIII.

Abraham is sit-
 ting before his
 house-door under
 a green oak.
 Olde Abraham in erde oneȝ he sytteȝ
 Euen byfore his hous-dore vnder an oke grene;
 Bryȝt blykked þe bem of þe brode heuen,
 In þe hyȝe hete þer-of Abraham bideȝ, 604
 He watȝ schuut to þe schadow vnder schyre leueȝ;
 Þenne watȝ he war on þe waye of wlonk wyȝeȝ þryme.
 If þay wer farande & fre & fayre to beholde,
 Hit is eȝe to leue by þe last ende; 608
 For þe lede þat þer laye þe leueȝ an-vnder,
 When he hade of hem syȝt he hyȝeȝ bylyue,
 & as to god þe good mon gos hem agayneȝ
 & haylsed hem in onhede & sayde, “ hende lord 612
 ȝif euer þy mon vpon molde merit disserued,
 Lenge a lyttel with þy lede I loȝly bi-seche;
 Passe neuer fro þi pouere, ȝif I hit pray durst,
 Er þou haf biden with þi burne & vnder boȝe restted; 616
 & I schal wyȝne yow wyȝt of water a lyttel,
 & fast aboute schal I fare your fette wer waschene;
 Restteȝ here on þis rote & I schal rache after
 & bryȝge a morsel of bred to banne your hertte.” 620
 “ Fare forthe,” quod þe frekeȝ, “ & fech as þou seggeȝ;
 By bole of þis brode tre we byde þe here.”

He sees threemen
 coming along,

and goes toward
 them.

[Fol. 65b.]
 He entreats them
 to rest awhile,

that he may wash
 their feet.

and bring them a
 morsel of bread.

- þenne orpedly *in-to* his hous he hyȝed to Saré
 624 Comaunded hir to be cof & quyk at þis oneȝ;
 “ þre metteȝ of mele mence & ma kakeȝ,
 Vnder askeȝ ful hote happe hem byliue;
 Quyl I fete sumquat fat þou þe fyr bete,
 628 Prestly at þis ilke poynte sum polment to make.”
 He cached to his cobhous¹ & a calf bryngeȝ
 þat watȝ tender & not toȝe; bed tyrne of þe hyde,
 & sayde to his seruauunt þat he hit seþe faste
 632 & he deruely at his dome dyȝt hit bylyue.
 þe burne to be bare-heued buskeȝ hym þenne,
 Clocheȝ to a clene cloþe & kesteȝ on þe grene,
 þrwe þryftyly þer-on þo þre þerue kakeȝ,
 636 & bryngeȝ butter wyth-al, & by þe bred setteȝ
 Mete; messeȝ of mylke he merkkeȝ bytwene,
 Syþen potage & polment *in* plater honest;
 As sewer *in* a god assyse he serued hem fayre,
 640 Wyth sadde semblaunt & swete of such as he hade,
 & god as a glad gest mad god chere,
 þat watȝ fayn of his frende & his fest praysed.
 Abraham, al hodleȝ *with* armeȝ vp-folden,
 644 Mynystred mete byfore þo men þat myȝtes al weldeȝ;
 þenne þay sayden, as þay sete samen alle þryuue,
 When þe mete watȝ remued & þay of mensk speken,
 “ I schal este here away abram,” þay sayden,
 648 “ ȝet er þy lyueȝ lyȝt leþe vpon erþe,
 [Fol. 66a.] & þenne schal saré consayue & a sun bere,
 þat schal be abrahameȝ ayre, & after hym wynne
With wele & wyth worschyp þe worþely peple
 652 þat schal halde *in* heritage, þat I haf men ȝark.”
 þenne þe burde byhynde þe dor for busmar laȝed;
 & sayde sothly² to hir-self saré þe madde:
 “ May þou traw for tykle þat þou tonne moȝteȝ,
 656 & I so hyȝe out of age & also my lorde,”
 For soþely, as says þe wryt, he wern of sadde elde,
 Boþe þe wyȝe & his wyf, such werk watȝ hem fayled,

Abraham com-
mands Sarah to
make some cakes
quickly,

¹ *cow-hous* =
cow-house (?).
and tells his ser-
vant to seethe a
tender kid.

Abraham ap-
pears bare-
headed before
his guests.
He casts a clean
cloth on the
green,

and sets before
them cakes,
butter, milk, and
pottage.

God praises his
friend's feast,

and after the
meat is removed,

He tells Abraham
that Sarah shall
bear him a son.

Sarah, who is
behind the door,
laughs in unbe-
lief.

² *softly* or *sotly*
= foolishly

- ¹ ? *bycame.* Fro mony a brod day by-fore ho barayn ay byene,¹
 þat schue saré *with-ou*ten sede *in-to* þat same tyme. 660
 þenne sayde oure syre þer he sete "se! so saré laȝes,
 Not trawande þe tale þat I þe to schewed;
 Hopeȝ ho oȝt may be harde my hondeȝ to work?
 & ȝet I a-vow verayly þe avauut þat I made, 664
 I schal ȝeply aȝayn & ȝelde þat I hyȝt,
 & sothely sende to saré a soñ & an hayre."
 þenne swenged forth saré & swer hy hir trawþe,
 þat for lot þat þay lansed² ho laȝed neuer. 668
 "Now innoghe hit is not so" þenne *turned* þe dryȝtyn,
 "For þou laȝed aloȝ, bot let we hit one."
 With þat þay ros vp radly as þay rayke schulde,
 & setten toward sodamas her syȝt alle at-oneȝ; 672
 For þat Cite þer bysyde watȝ sette *in* a vale,
 No myleȝ fro mambre mo þen tweyne,
 Where-so wonyed þis ilke wyȝ þat wendeȝ *with* oure lorde,
 For to tent hym *with* tale & teche hym þe gate, 676
 þen glydeȝ forth god, þe godmon hym folȝeȝ.
 Abraham heldeȝ hem wyth, hem to conueye,
In towarde þe Cety of sodamas þat symed had þenne
In þe faute of þis fylþe; þe fader hem þretes, 680
 & sayde þus to þe segg þat sued hym after:
 "How myȝt I hyde myn hert fro habraham þe trwe,
 þat I ne dyscouered to his corse my counsayl so dere.
 Syþen he is chosen to be chef chyldryn fader, 684
 þat so folk schal falle fro, to flete alle þe worlde,
 & veche blod *in* þat burne blessed schal worþe.
 Me bos telle to þat tolk þe tene of my wylle
 & alle myn atlyng to abraham vn-haspe bilyue. 688

God tells Abraham that Sarah laughs at His words.

Sarah denies that she laughed,
² *laused* (?).

Abraham's guests set out towards Sodom,

two miles from Mamre.

The patriarch accompanies them.

God determines to reveal to Abraham his secret purposes.

[Fol. 66b.]

He informs him of the destruction about to fall upon the cities of the plain,

³ MS. *inf.*

IX.

The grete soun of sodamas synkkeȝ *in* myn ereȝ,
 & þe gult of gomorre gareȝ me to wrath;
 I schal lyȝt *in-to* þat led & loke my seluen,
 If³ þay haf don as þe dyne dryueȝ on-lofte, 692

- þay han lerned a lyst þat lykeþ me ille,
 þat þay han founden *in* her flesh of fauteþ þe werst,
 Vch male matþ his mach a man as hym seluen,
 696 & fylter folyly *in* fere, on femmaleþ wyse.
 I compast hem a kynde crafte & kende hit hem derne,
 & amed hit *in* myn ordenaunce oddely dere,
 & dyzt drwry þer-inne, doole alþer-swettest,
 700 & þe play of paramoreþ I portrayed my seluen ;
 & made þer-to a maner myriest of oþer,
 When two true togeder had tyzed hem seluen,
 By-twene a male & his make such merþe schulde conne;¹ ¹ *come* (?).
 704 Wel nyze pure paradys mozt preue no better,
 Elleþ þay mozt honestly ayþer oþer welde.
 At a styлле stollen steuen, vnstereð wyth syzt,
 Luf lowe hem bytwene lasched so hote,
 708 þat alle þe meschefeþ on mold mozt hit not sleke ;
 Now haf þay skyfted my skyl & scorned natwre,
 & hentteþ hem *in* heþyng an vsage vn-elene ;
 Hem to smyte for þat smod smartly I þenk
 712 þat wyzeþ schal be by hem war, worlde *with-ou*ten ende.”
 Þenne arzed abraham & alle his mod chaunge[d],
 For hope of þe harde hate þat hyzt hatþ oure lorde ;
 Al sykande he sayde “ *sir* *with* yor leue,
 716 Schal synful & sakleþ suffer al on payne ;
 Weþer euer hit lyke my lorde to lyfte such domeþ,
 þat þe wykked & þe worþy schal on wrake suffer,
 & weye vpon þe worre half þat wrathed þe neuer ?
 720 þat watþ neuer þy won þat wrozteþ *us* alle.
 [Fol, Now fyfty fyn frendeþ wer founde *in* zonde tounce
 67a.] In þe Cety of Sodamas & also gomorré
 þat neuer lakked þy laue, bot loued ay tranþe,
 724 & rest-ful wern & resounable & redy þe to serue,
 Schal þay falle *in* þe faute þat oþer frekeþ wrozt
 & ioyne to her iuggement her iuise to haue ?
 þat nas neuer þyn note, vnneucned hit worþe,
 728 þat art so gaynly a god & of goste mylde !”

for their great wickedness,

in abusing the gifts bestowed upon them.

The ordinance of marriage had been made for them,

but they foully set it at nought. The flame of love.

Therefore shall they be destroyed as an example to all men for ever.

Abraham is full of fear,

and asks God whether the “sinful and the sinless” are to suffer together.

Whether he will spare the cities provided fifty righteous are found in them?

For the sake of
fifty the cities
shall be spared.
¹ An (?).

“Nay for fyfty,” *quod* þe fader, “& þy fayre speche,
&¹ þay be founden in þat folk of her fylþe clene,
I schal for-gyue alle þe gylt þurȝ my grace one,
& let hem smolt al unsmyten smøþely atoneȝ.” 732

The patriarch
beseeches God to
spare the city for
the sake of forty-
five righteous.

“AA! blessed be þow,” *quod* þe burne, “so bouer &
þewed,

& al haldeȝ in þy honde, þe heuen & þe erþe,
Bot for I haf þis talke tatȝ to non ille,
ȝif I mele a lyttel more þat mul am & askeȝ; 736
What if fyue faylen of fyfty þe noumbre,
& þe remnaunt be reken, how restes þy wyllē?”

For the lack of
five the cities
shall not be de-
stroyed.

“And fyue wont of fyfty,” *quod* god, “I schal forȝete alle
& wyth-halde my honde for hortyng on lede.” 740

“& quat if faurty be fre & fauty þyse oþer
Schalt þow schortly al schende & schape non oþer.”

For forty the
cities shall be
spared.

“Nay þaȝ faurty forfete ȝet fryst I a whyle,
& voyde away my vengauce, þaȝ me vyl þynkeȝ.” 744
þen abraham obeched hym & loȝly him þonkkeȝ,

“Now sayned be þou sauour, so symple in þy wrath!
I am bot erþe ful cuel & vsle so blake,

Abraham en-
treats God's for-
bearance for his
speech.

For to mele wyth such a mayster as myȝteȝ hatȝ alle, 748
Bot I haue by-gonnen wyth my god, & he hit gayn þynkeȝ,
ȝif I for-loyne as a fol þy fraunchyse may serue;
What if þretty þryuande be þrad in ȝon tounȝe,
What schal I leue if my lorde, if he hem leþe wolde?” 752
þenne þe godlych god gef hym onsware,

Thirty righteous,
found in the
cities, shall save
them from de-
struction.

“ȝet for þretty in þrong I schal my þro steke,
& spare spakly of spyt in space of my þeweȝ,
& my rankor refrayne four þy reken wordeȝ.” 756

[Fol. 67b.]

“What for twenty,” *quod* þe tolke, “vntwyneȝ þou hem
þenne?”

“Nay, ȝif þou ȝerneȝ hit, ȝet ȝark I hem grace;

For the sake of
twenty guiltless
ones God will re-
lease the rest.

If þat twenty be trwe I tene hem no more,
Bot relece alle þat regioun of her ronk werkkeȝ.” 760

“Now aþel lorde,” *quod* Abraham, “oneȝ a speche
& I schal schape no more þo schalkkeȝ to helpe;

- If ten trysty in toun be tan in þi werkke;
 764 Wylt þou mese þy mode & menddyng abyde?"
 "I graunt," quod þe grete god, "graunt mercy," þat
 oþer.
 & þeane arest þe renk & razt no fyrre;
 & godde glyde; his gate by þose grene waye;
 768 & he conueyen hym con with cast of his yze,
 & als he loked along þere as oure lorde passed,
 zet he cryed hym after with careful steuen;
 "Meke mayster on þy mon to mynne if þe lyked,
 772 Loth lenge; in zon leede þat is my lef broþer,
 He sytte; þer in sodomis, þy seruauit so pouere
 Among þo mansed men þat han þe much greued;
 zet þou tyne; þat toun, tempre þyn yre
 776 As þy mercy may malte þy meke to spare."
 Þen he wende; wende; his way wepande for care
 To-ward þe mere of mambre wepande for so[rȝe,]¹
 & þere in longyng al nyzt he lenge; in wones,
 780 Whyl þe souerayn to sodamas sende to spyce.

Or if ten only
should be found
pure.

The patriarch in-
tercedes for Lot.

Beseeches Him
to "temper His
ire,"

and then depart's
weeping for sor-
row.

¹ *sorawe* is
written by a
late hand
over the origi-
nal word.

X.

- His sondes in-to sodamas wat; sende in þat tyme,
 In þat ilk euentyde, by aungels tweyne,
 Meuand meuande² mekely togeder as myry men zonge,
 784 As loot in a loge dor lened hym alone,
 In a porche of þat place pyzt to þe zates,
 þat wat; ryal & ryche, so wat; þe renkes seluen.
 As he stared in-to þe strete þer stout men played
 788 He syze þer svey in asent swete men tweyne;
 Bolde burne; wer þay boþe with berdles chynne;,
 Royl rollande fax to raw sylk lyke,
 Of ble as þe brere flour where-so þe bare scheweod,
 792 Ful clene wat; þe countenance of her cler yzeu;
 [Vol. 68a.] Wlonk whit wat; her wede & wel hit hem semed.
 Of alle feture; ful fyn & faulte; boþe;
 Wat; non autly in ouþer, for aungels hit wern,

God's messen-
gers go to Sodom.

² So in MS.

Lot is sitting
alone at the
"door of his
lodge."

Staring into the
street he sees
two men.

Beardless chins
they had,
and hair like raw
silk.

Beautifully
white were their
weeds.

	& þat þe ʒep vnder-ʒede þat in þe ʒate sytteʒ.	796
Lot runs to meet them.	He ros vp ful radly & ran hem to mete & loʒe he louteʒ hem to, loth, to þe gronde, & syþen soberly [satʒ] “ syre; I yow by-seche,	
Invites them to remain awhile in his house,	þat ʒe wolde lyʒt at my loge & lenge þer-inne,	800
and in the morning they may take their way.	Comeʒ to your knaues kote I craue at þis oneʒ ; I schal fette yow a fatte your fette forto wasche ; I norne yow bot for on nyʒt neʒe me to lenge, & in þe myry mornynʒ ʒe may your waye take.”	804
	& þay nay þat þay nolde neʒ no howseʒ, Bot styilly þer in þe strete as þay stadde wern, þay wolde lenge þe long naʒt & logge þer-oute ;	
	Hit watʒ hous innoʒe to hem þe heuen vpon lofte.	808
Lot invites them so long that at last they comply.	Loth laþed so longe wyth luffych wordeʒ, þat þay hym graunted to go & gruzt no lenger. þe bolde to his byggyng bryngeʒ hem bylyue,	
The wife and daughters of Lot welcome their visitors.	þat ryally [watʒ] arayed, for he watʒ ryche euer. þe wyʒeʒ wern welecom as þe wyf couþe, His two dere doʒtereʒ deuoutly hem haylſed, þat wer maydeneʒ ful meke, maryed not ʒet, & þay wer semly & swete, & swyþe wel arayed.	812
		816
Lot admonishes his men to prepare the meat,	Loth þenne ful lyʒtly lokeʒ hym aboute, & his men amonestes mete forto dyʒt,	
¹ þyng (?). and to serve no salt with it.	Bot þenkkeʒ on hit be þreſte what þynk ¹ so ʒe make,	
² savour (?).	For wyth no sour ² ne no salt serueʒ hym neuer.	820
³ wroʒt (?).	Bot ʒet I wene þat þe wyf hit wroth ³ to dyspyt,	
⁴ MS. vn-fauere.	& sayde softely to hir self “ þis vn-sauere ⁴ hyne Loueʒ no salt in her sauce ʒet hit no skyl were þat oþer burne be boutte þaʒ boþe be nyse.”	824
Lot's wife disregards the injunction.	þenne ho sauereʒ with salt her seueʒ vchone Agayne þe bone of þe burne þat hit forboden hade, & als ho seclt hem in scorne þat wel her skyl knewen. Why watʒ ho wrech so wod, ho wrathed oure lorde !	828
	þenne seten þay at þe soper, wern serued by-lyue, þe gestes gay & ful glad, of glam debonere, Welawynely wlonk tyl þay waschen hade,	

[Fol. 68b.]
The guests are well entertained.

- 832 þe trestes tylt to þe woꝛe & þe table boþe.
 Fro þe seggez haden souped & seten bot a whyle,
 Er euer þay bosked to bedde þe borȝ watȝ al vp;
 Alle þat weppen myȝt welde, þe wakker & þe stronger,
 But before they go to rest the city is up in arms.
- 836 To vmbe-lyȝe lotheȝ hous þe lodeȝ to take,
 In grete flokkeȝ of folk, þay fallen to his ȝateȝ,
 As a seowte-wach scarred, so þe assery rysed;
 With kene clobbeȝ of þat clos þay elatȝ on þe woweȝ,
 With "keen clubs" the folk clutter on the walls,
- 840 & wyth a schrylle scharp schout þay sehewe þyse worde:
 "If þou louyeȝ þy lyf loth in þyse woneȝ
 ȝete *us* out þose ȝong men þat ȝore-whyte here entred,
 and demand that Lot should deliver up his guests.
 þat we may lere hym¹ of lof, as oure lyst biddeȝ,
¹ *hem* (?).
- 844 As is þe asyse of Sodomas to seggez þat passen."
 Whatt! þay sputen & speken of so spitous fylþe,
 What! þay ȝeȝed & ȝolped of ȝestande sorȝe,
 þat ȝet þe wynd, & þe weder, & þe worlde stynkes
 The wind yet stinks with their filthy speech.
- 848 Of þe brych þat vp-braydeȝ þose broþelych wordeȝ.
 þe god man glyfte with þat glam & gloped for noȝse,
 So scharpe schame to hym schot, he schrank at þe hert,
 For he knew þe costoum þat kyȝed þose wrecheȝ,
- 852 He doted neuer for no doel so depe in his mynde.
 Allas! sayd hym þenne loth, & lyȝtly he ryseȝ
 & boweȝ forth fro þe bench in-to þe brode ȝateȝ.
 What! he wonded no woþe of wekked knaneȝ,
- 856 þat he ne passed þe port þe peril² to abide.
 He went forthe at þe wyket & waft hit hym after,
 þat a clyket hit cleȝt clos hym byhynde.
 þenne he meled to þo men mesurable wordeȝ,
² MS. *pil*.
 He leaves his guests
- 860 For harloteȝ with his hendelayk he hoped to chast;
 "Oo! my frendeȝ so fre, *your* fare is to strange,
 Dotȝ away *your* derf dyn & dereȝ neuer my gestes,
 Avoy! hit is *your* vylaynye, ȝe vylen *your* seluen;
 and addres-es the Sodomites.
- 864 &³ ȝe ar iolyf gentylmen *your* iapes ar ille.
³ *And* = *An* (?).
 He offers to give up to them his two daughters.
- [Fol. 69a.] Bot I schal kenne yow by kynde a crafte þat is better;
 I haf a tresor in my telde of tow my fayre deȝter,
 þat ar maydeneȝ vnmard for alle men ȝette;

- In sodamas, þa; I hit say, non semloker burdes, 868
 Hit arn ronk, hit arn rype & redy to manne;
 To samen wyth þo semly þe solace is better,
 I schal biteche yow þo two þat tayt arn & quoynt,
 & laykez wyth hem as yow lyst & letez my gestes one." 872
- The rebels raise
 a great noise,
 and ask who
 made him a
 justice to judge
 their deeds,
 who was but a
 boy when he
 came to Sodom.
- þenne þe rebaude; so ronk red such a noyse,
 þat a;ly hurled in his ere; her harlote; speche;
 "Wost þou not wel þat þou wone; here a wy;e strange,
 An out-comlyng, a earle, we kylle of þyn heued. 876
 Who Ioynd þe be iostyse oure iape; to blame,
 þat com a boy to þis bor;, þa; þou be burne ryche?"
 þus þay þrobled & þrong & þrwe vmbes his ere;,
 & distresed hym wonder strayt, with strenkþe in þe prece,
 Bot þat þe zonge men, so zepes, zomen þer-oute, 881
 Wapped vpon þe wyket & woznen hem tylle,
 & by þe honde; hym hent & horyed hym with-iane,
 & steken þe zates ston-harde wyth stalworth barre;. 884
- and smite those
 outside with
 blindness.
 In vain they try
 to find the door
 of Lot's house.
- þay blwe a boffet in blande þat banned peple,
 þat þay blustered as blynde as bayard wat; euer;
 þay lest of lote; logging any lysoun to fynde,
 Bot nyteled þer alle þe ny;t for no;t at þe last; 888
 þenne veh tolke tyt hem þat hade of tayt fayled,
 & vehon roþeled to þe rest þat he reche mo;t;
 Bot þay wern wakned al wrank¹ þat þer in won lenced,
 Of on þe vgloukest vnhap þat euer on erd suffred. 892

¹ *wrang* (ε).

XI.

- Early in the
 morning the
 angels command
 Lot to depart
 from Sodom,
 with his wife and
 two daughters,
 [Pol. 69b.]
- Ruddon of þe day-rawe ros vpon vzten,
 When merk of þe mydny;t mo;t no more last,
 Ful erly þose aungelez þis haþel þay ruþen
 & glopuedly on gode; halue gart hym vpryse, 896
 Fast þe freke ferkez vp ful ferd at his hert;
 þay comaunded hym eof to each þat he hade,
 "Wyth þy wyf & þy wy;ez & þy wlonc de;tters,
 For we laþe þe, sir loth, þat þou þy lyf haue; 900
 Cayre tid of þis kythe er combred þou worþe,

- With alle þi here vpon haste, tyl þou a hil fynde ;
 Founde; faste on *your* fete, bifore *your* face lokes,
- 904 Bot bes neuer so bolde to blusch yow bihynde,
 & loke ȝe stemme no stepe, bot streche; on faste,
 Til ȝe reche to a reset, rest ȝe neuer ,
 For we schal tynce þis toune & trayþely disstrye,
- 908 Wyth alle þise wyȝe; so wykke wyȝtly de-voide
 & alle þe loude with þise lede; we losen at oneȝ,
 Sodomas schal ful sodenly synk in-to grounde,
 & þe grounde of gomorre gorde in-to helle,
- 912 & vehe a koste of þis kythe elater vpon hepes.
 Þen laled loth, “lorde what is best ?
 If I me fele vpon fote þat I fle moȝt,
 How schulde I huyde me fro hem þat hat; his hate
 kynned,
- 916 In þe brath of his breth þat brenne; alle þinke;,¹
 To erepe fro my creatour & know not wheder,
 Ne wheþer his fooschip me folȝe; bifore oþer bihynde ?”
 Þe freke sayde “no foschip oure fader hat; þe schewed,
- 920 Bot hiȝly heuened þi hele fro hem þat arm combred :
 Now walle þe a wozyng þat þe warisch myȝt,
 & he schal saue hit for þy sake þat hat; *vas* sende hider,
 For þou art oddely þyn one out of þis fylþe,
- 924 & als Abraham þyn em² hit at him self asked.”
 “Lorde, loued he worþe,” quod loth, “vpon erþe!
 Þen is a cite herbisyde þat segor hit hatte,
 Here vtter on a rounde hil hit houe; hit one,
- 928 I wolde, if his wylle wore, to þat won scape.”
 “Þenn fare forth,” quod þat fre, “ & fyne þou neuer
 With þose ilk þat þow wylt þat þreng e þe after,
 & ay goande on *your* gate, wyth-ouften agayn-tote,
- 932 For alle þis londe schal be lorne, longe er þe sonne rise.”
 Þe wyȝe wakened his wyf & his wlonk deȝteres,
 & oþer two myri men þo maydene; schulde wedde ;
 & þay token hit as tyt & tented hit lyttel,
- 936 Þaȝ fast laȝed hem loth, þay lezen ful styлле.

and to look
straight before
him,

for Sodom and
Gomorrhah shall
be destroyed.

Lot asks what is
best to be done,

that he may es-
cape.
¹ þinge;.

He is told to
choose himself a
dwelling which
shall be saved
from destruction.

² broþer is
written over
in a later
hand.
He chooses
Zoar.

The angels com-
mand Lot to de-
part quickly.

He wakes his wife
and daughters.

- [Fol. 70a,]
All four are
hastened on by
the angels,
- þe aungelez hasted þise oþer & aȝly hem þratten,
& enforsed alle fawre forth at þe ȝateȝ,
þo wern loth & his lef, his luflyche deȝter,
þer soȝt no mo to sauement of cities aþel fyne. 940
- who "preach to
them the peril"
of delay."
- þise aungelez hade hem by hande out at þe ȝateȝ,
Prechande hem þe perile, & beden hem passe fast.
" Lest ȝe be taken in þe teche of tyraunteȝ here,
Loke ȝe bowe now bi bot, boweȝ fast hence !" 944
- Before daylight
Lot comes to a
hill.
- þe grete god in his greme bygyrneȝ onlofte ;
To wakan wedereȝ so wyldre þe wyndeȝ he calleȝ,
& þay wroþely vp-waffe & wrastled toȝeder,
Fro fawre half of þe folde, flytande loude. 948
- God aloft raises
a storm.
- Clowdeȝ clustered bytwene kesten vp torres,
þat þe þik þunder þrast þirled hem ofte. 952
- A rain falls thick
of fire and sul-
phur.
- þe rayn ruelede adoun, ridlande þikke,
Of felle flaukes of fyr & flakes of soufre,
Al in smolderande smoke smachande ful ille,
Swe¹ aboute sodamas & hit sydeȝ alle, 956
- ¹ Sweyed (?).
Upon the four
cities it comes,
- Gorde to gomorra þat þe grounde lansed ;
Abdama & syboym, þise ceteis alle faure,
Al birolled wyth þe rayn, rostted & bremmed,
& ferly flayed þat folk þat in þose fees lenged ; 960
- and frightens all
folks therein.
- For when þat þe helle herde þe houdeȝ of heuen
He watȝ ferlyly fayn, vnfolded bylyue.
- The great bars of
the abyss do
burst.
- þe grete barreȝ of þe abyne he barst vp at oneȝ,
þat alle þe regioun to-rof in riftes ful grete, 964
- Cliffs cleave
asunder.
- & clouen alle in lyttel cloutes þe clyffeȝ aywhere,
As lance leneȝ of þe boke þat lepes in twyrne.
- The cities sink to
hell.
- þe brethe of þe brynston bi þat hit blende were,
Al þo citees & her sydes sunkken to helle. 968
- Rydelles wern þo grete rowtes of renkkes with-inne,
When þay wern war of þe wrake þat no wyȝe achaped,
- Such a ery arises
that the clouds
clatter again.
- Such a ȝomerly ȝarm of ȝellyng þer rysed ;
þer-of clatered þe cloudeȝ þat kryst myȝt haf rawþe. 972

- [Fol. 70b.] Þe segge herde þat soun to segor þat ȝede,
 & þe wenchis hym wyth þat by þe way folȝed ;
 Ferly ferde watȝ her fleseh, þat flouwen ay ilyche,
 976 Trynande ay a hyȝe trot þat torne neuer dorsten.
 Loth & þo luly-whit his lefly two deȝter,
 Ay folȝed here face, bifore her boþe yȝen ;
 Bot þe balleful burde, þat neuer bode kepted,
 980 Blusched by-hynden her bak, þat bale forto herkken ;
 Hit watȝ lusty lothes wyf þat ouer he[r] lyfte schulder.
 Ones ho bluschet to þe burȝe, bot bod ho no lenger,
 þat ho nas staddle a stiffe ston, a stalworth image
 984 Al so salt as ani se & so ho ȝet standeȝ.
 Þay slypped bi & syȝe hir not þat wern hir samcn feres,
 Tyl þay in segor wern sette, & sayned our lorde ;
 Wyth lyȝt loueȝ vplyfte þay loued hym swyþe,
 988 þat so his seruauentes wolde see & saue of such woþe.
 Al watȝ damppeð & don, & drowned by þenne ;
 þe ledeȝ of þat lyttel touw wern lopen out for drede,
 In-to þat malscrande mere, marred bylyue,
 992 þat noȝt saued watȝ bot segor þat sat on a lawe,
 þe þre ledeȝ þer-in, loth & his deȝter ;
 For his make watȝ myst, þat on þe mount lenged
 In a stonen statue þat salt sauer habbes,
 996 For two fautes þat þe fol watȝ founde in mistrauþe ;
 On, ho serued at þe soper salt bifore dryȝtyn
 & syþen, ho blusched hir bihynde, þaȝ hir forboden
 were ;
 For on ho standes a ston, & salt for þat oþer,
 1000 & alle lyst on hir lik þat arn on launde bestes.
 Abraham ful erly watȝ vp on þe morne,
 þat alle naȝt [so] much niye hade no mon in his hert,
 Al in longiȝg for loth leyen in a wache,
 1004 þer he laste hade oure lorde, he is on lofte wonnen ;
 He sende toward sodomas þe syȝt of his yȝen,
 þat euer hade ben an erde of erþe þe swetest
 As aparauent to paradis þat plantted þe dryȝtyn,

Lot and his companions are frightened,

but continue to follow their face.

Lot's wife looks behind her,

and is turned to a stiff stone "as salt as any sea."

Her companions do not miss her till they reach Zoar.

By this time all were drowned.

The people of Zoar, for dread, rush into the sea and are destroyed.

Only Zoar with three therein (Lot and his daughters) are saved.

Lot's wife is an image of salt for two faults :

1. She served salt before the Lord at supper.
 2. She looked behind her.

Abraham is up full early on the morn.

He looks towards Sodom,

- now only a pit
 filled with pitch,
 [Fol. 71a.]
 from which rise
 smoke, ashes and
 cinders, as from
 a furnace.
- Nov is hit plunged in a pit like of pich fylled. 1008
 Suche a roþun of a reche ros fro þe blake,
 Askez vpe in þe ayre & vselleþ þer flowen,
 As a fornes ful of flot þat vpon fyr boyles,
 When bryt bremande brondez ar bet þer an-vnder. 1012
 Þis wat; a uengauwee violent þat voyded þise places,
 þat foundered hat; so fayr a folk & þe folde sonkken.
- A sea now occu-
 pies the place of
 the four cities.
- Þer faure citees wern set, nov is a see called,
 þat ay is drouy & dym, & ded in hit kynde, 1016
 Blo, blubrande, & blak, vnblyþe to neþe,
 As a stynkande stane þat stryed synne,
 þat euer of synne & of smach, smart is to fele;
- It is a stinking
 pool,
 and is called the
 Dead Sea.
- For-þy þe derk dede see hit is demed euer more, 1020
 For hit dede; of deþe duren þere zet.
 For hit is brod & boþemle; & bitter as þe galle,
 & no;t may lenge in þat lake þat any lyf bere;,
 & alle þe coste; of kynde hit combre; vchone; 1024
 For lay þer-on a lump of led & hit on loft flete;,
 & folde þer-on a ly;t fyþer & hit to founs synkke;.
- Nothing may live
 in it.
- Lead floats on its
 surface.
 A feather sinks
 to the bottom of
 it.
 Lands, watered
 by this sea, never
 bear grass or
 weed.
- Schal neuer-grene þer-on growe, gressene wod nawþer. 1028
 If any schalke to be schent wer schowued þer-inne,
 þa; he bode in þat boþem broþely a monyth,
 He most ay lyue in þat lo;e in losyng euer-more,
 & neuer dry;e no dethe, to dayes of ende; 1032
 & as hit is corsed of kynde & hit cooste; als,
 þe clay þat clenges þer-by arn corsyes strong,
 As alum & alkaran,¹ þat angré² arn boþe,
 Soufre sour, & saundyuer, & oþer such mony; 1036
 & þer walte; of þat water in waxlokes grete,
 þe spuniande³ aspaltoun þat spysere; sellen;
- A man cannot be
 d.owned in it.
- & suche is alle þe soyle by þat se halues,
 þat fel fretes þe flesch & festred⁴ bones. 1040
 & þer ar tres by þat terne of traytours;
 & þay borgoune; & beres blome; ful fayre,
 & þe fayrest fryt þat may on folde growe,
- The clay clinging
 to it is corrosive,
 as alum, alkaran,
 sulphur, etc.,
¹ alkatran (?).
² augre =
 aigre (?).
³ spinnande (?).
- which fret the
 flesh and fester
 the bones.
⁴ festres (?).
 On the shores of
 this lake grow
 trees bearing fair
 fruits,

- 1044 As ounge & oþer fryt & apple garnade
 Also red & so ripe & ryehely hwed,
 As any dom myzt deuice of dayntyçz oute ;
 Bot quen hit is brused oþer broken, oþer byten in
 twyune, which, when
broken or bitton,
taste like ashes.
- 1048 No worlde; goud hit wyth-inne, bot wydowande¹ askes; ¹ MS. wyndow-
 Alle þyse ar teches & tokenes to trow vpon ȝet, ande.
All these are
tokens of wicked-
ness and ven-
geance.
 & wittnesse of þat wykked werk & þe wrake after,
 þat oure fader forferde for fylþe of þose ledes.
- 1052 Þenne vch wyȝe may wel wyt þat he þe wlonk louies,
 & if he louyes elene layk þat is oure lorde ryche,
 & to be couþe in his courte þou coueytes þenne God loves the
pure in heart.
 To se þat semly in sete & his swete face, Strive to be clean.
- 1056 Clerrer counseył, counsaył eon I non, bot þat þou
 elene worþe.
 For elopyngnel in þe compas of his elene rose,
 Þer he expounez a speche, to hym þat spede wolde,
 Of a lady to be loued, loke to hir sone, Jean de Meun
tells how a lady
is to be loved.
- 1060 Of wich beryng þat ho be, & wych ho best louyes,
 & be ryȝt such in vch a borȝe of body & of dedes,
 & fol; þe fet of þat fere þat þou fre haldes.
 & if þou wyrkkes on þis wyse, þaȝ ho wyk were, By doing what
pleases her best.
- 1064 Hir schal lyke þat layk þat lyknes hir tyllle.
 If þou wyl dele drwrye wyth dryȝtyn þenne,
 & lelly louy þy lorde & his leef worþe.
 Þenne confourme þe to kryst, & þe elene make, Love thy Lord!
Conform to
Christ,
who is polished
as a pearl.
- 1068 þat euer is polyced als playn as þe perle seluen.
 For loke fro fyrst þat he lyȝt with-inne þe lel mayden!
 By how comly a kest he wat; clos þere,
 When venkkyst wat; no vergynyte, ne vyolence maket,
 By how comely a kest he wat; clos þere, By how comely a
contrivance did
he enter the
womb of the
virgin!
- 1072 Bot much elener wat; hir corse, god kynned þerinne;
 & ofte when he borne wat; in beþelen þe ryche,
 In wych puryte þay departed; þaȝ þay pouer were,
 Wat; neuer so blysful a bour as wat; abos² þenne In what purity
did he part from
her!
² abos (?).
- 1076 Ne no schroude hous so schene as a schepon þare,
 Ne non so glad vnder god as ho þat grone schulde; No abode was
better than his.

- The sorrow of
childbirth was
turned to joy.
- [Fol. 72a.]
Angels solaced
the virgin with
organs and pipes.
- The child Christ
was so clean that
ox and ass wor-
shipped him.
- He hated wicked-
ness,
and would never
touch ought that
was vile.
- Yet there came
to him lazars and
lepers, lame and
blind.
- Dry and drop-
sical folk.
- He healed all
with kind speech.
- His handling was
so good,
that he needed
no knife to cut or
carve with.
¹ cut (?).
The bread he
broke
- more perfectly
than could all
the tools of Tou-
louse.
- How can we ap-
proach his court
except we be
clean?
² MS. *soerly*.
- For þer watȝ seknesse al sounde þat sarrest is halden,
& þer watȝ rose reflayt where rote hatȝ ben euer,
& þer watȝ solace & songe wher sorȝ hatȝ ay cryed; 1080
For aungelles *with instrumentes* of organes & pypes,
& rial ryngande rotes & þe reken fȝpel,
& alle hende þat honestly moȝt an hert glade,
Aboutte my lady watȝ lent, quen ho delyuer were. 1084
- þenne watȝ her blyþe barne burnyst so elene,
þat boþe þe ox & þe asse hym hered at-ones;
þay knewe hym by his clannes for kyng of nature,
For non so elene of such a clos com neuer er þeme; 1088
& ȝif elanly he þenne com, ful cortays þer-after,
þat alle þat longed to lufþer ful lodly he hated;
By nobleye of his norture he nolde neuer towche
Oȝt þat watȝ vngoderly oþer ordure watȝ inne. 1092
ȝet comen lodly to þat lede, as lazars monye,
Summe lepre, summe lome, & lomerande blynde,
Poysened & parlatyk & pyned in fyres,
Drye folk & ydropike, & dede at þe laste; 1096
Alle called on þat cortayse & claymed his grace.
- He heled hem wyth hynde speche of þat þay ask after,
For what-so he towched also-tyd tourned to hele,
Wel clawner þen any crafte cowþe devyse; 1100
So elene watȝ his hondelyng vche ordure hit schonied,
& þe gropynge so goud of god & man boþe,
þat for fetys of his fyngeres fonded he neuer
Nauþer to cout¹ ne to kerne, *with knyf ne wyth egge*, 1104
For-þy brek he þe bred blades wyth-ouften;
For hit ferde freloker in fete in his fayre honde,
Displayed more pryuyly when he hit part schulde,
þenne alle þe toles of tolowse moȝt tyȝt hit to kerue, 1108
þus is he kyryous & elene þat þou his cort askes;
How schulde þou com to his kyth bot if þou elene were?
Now ar we sore & synful & sov[er]ly² vch one,
How schulde we se, þen may we say, þat syre vpon
• throne? 1112

- 3is, þat mayster is mereyable; þaʒ þou be man feyny, God is merciful.
 & al to-marred in myre whyl þou on molde lnyues,
 þou may schyne þurʒ schryfte, þaʒ þou haf schome Through penance
 serued, we may shine as
 a pearl.
- 1116 & pure þe with penaunce tyl þou a perle worþe.
 [Fol. 72b.] Perle praysed is prys, þer perre is schewed, Why is the pearl
 þaʒ hym not derrest be demed to dele for penies, so prized?
 Quat may þe cause be called, bot for hir clene hwes,
- 1120 þat wyntnes worschyp, abof alle whyte stones?
 For ho schynes so schyr þat is of schap rounde,
 Wyth-ouen faut oþer fylþe ʒif ho fyn were;
 & wax euer in þe worlde in weryng so olde, She becomes none
 the worse for
 wear.
- 1124 ʒet þe perle payres not whyle ho in pyese lasttes
 & if hit cheue þe chaunce vucheryst ho worþe,
 þat ho blyndes of ble in bour þer ho lygges, If she should be-
 come dim, wash
 her in wine.
 No-bot wasch hir wyth wourchyp in wyn as ho askes,
- 1128 Ho by kynde schal be-com clerer þen are;
 So if folk be defowled by vnfre chaunce,
 þat he be sulped in sawle, seche to schryfte
 & he may polyce hym at þe prest, by penaunce taken, Shethen becomes
 clearer than be-
 fore.
 So may the sinner
 polish him by
 penance.
- 1132 Wel bryzter þen þe beryl oþer browden perles.
 Bot war þe wel, if þou be waschen wyth water of Beware of re-
 turning to sin.
 schryfte,
 & polysed als playn as parchmen schauen,
 Sulp no more þenne in synne þy saule þer-after,
- 1136 For þenne þou dryʒtyn dyspleses with dedes ful sore, For then God is
 more displeased
 than ever.
 & entyses hym to tene more trayþly þen euer
 & wel hatter to hate þen hade þou not waschen;
 For when a sawele is saʒtled & sakred to dryʒtyn,
- 1140 He holly haldes hit his & hauc hit he wolde,
 þenne efte lastes hit likkes, he loses hit ille,
 As hit were rafte wyth vn-ryʒt & robbed wyth þewes.¹ The reconciled
 soul God holds
 as His own.
 War þe þenne for þe wrake, his wrath is achaufed, Ill deeds rob Him
 of it.
¹ þewes. (?).
- 1141 For þat þat ones watʒ his schulde efte be vn-clene,
 þaʒ hit be bot a bassyn, a bolle, oþer a seole,
 A dysche oþer a dobler þat dryʒtyn oneʒ serued, God forbids us
 to defile any ves-
 sels used in His
 service.

- To defowle hit *euer* vpon folde fast he for-bedes,
 So is he scoymus of seape þat scylful is *euer*. 1148
 In Beisnazzar's time, the defiling of God's vessels brought wrath upon the king.
 & þat wat; bared *in* babyloyn *in* Baltazar tyme,
 Hov harde vnhap þer hym hent & hastyly sone,
 For he þe vesselles avyled þat vayled *in* þe temple
 In seruyse of þe souerayn *sum* tyme byfore. 1152
 [Fol. 73^v.]
 ʒif ʒe wolde tyzt me a tom telle hit I wolde,
 Hov charged more wat; his chaunce þat hem cherych nolde
 þen his fader forloyne þat feched hem wyth strenþe,
 & robbed þe relygioun of relykes alle. 1156

XII.

- Danyel *in* his dialoke; de-vysed *sum* tyme,
 As ʒet is proued ex-presse *in* his profecies,
 Hov þe gentryse of luise & *Iherusalem* þe ryche
 Wat; disstryed wyth distres, & drawen to þe erþe, 1160
 For þat folke *in* her fayth wat; founden vnrwe,
 þat haden hyzt þe hyze god to halde of hym *euer*;
 & he hem halzed for his & help at her nede
 In mukel meschefes mony, þat meruayl [is] to here; 1164
 in following other gods,
 & þay forloyne her fayth & folzed oþer goddes,
 & þat wakned his wrath & wrast hit so hyze,
 God allowed the heathen to destroy them,
 þat he fylsened þe faythful *in* þe falce lawe
 To for-fare þe falce *in* þe faythe trwe; 1168
 in the reign of Zedekiah.
 Hit wat; sen *in* þat syþe þat zedechyas¹ rengned,
 1 MS. *zedethyas*.
 In Iuda, þat iustised þe iuynne kynges.
 He sete on Salamones solie, on solemne wyse,
 who practised idolatry.
 Bot of leaute he wat; lat to his lorde hende; 1172
 He vsed abominaciones of idolatrye,
 & lette lyzt bi þe lawe þat he wat; lege tulle;
 For-þi oure fader vpon folde a foman hym wakned,
 Nebuchadnezzar becomes his toc.
 Nabigo-de-nozar nuyed hym swyþe 1176
 He pur-sued *in* to palastyn *with* proude men mony,
 2 MS. *wyth*
 & þer he wast wyth² werre þe wones of þorpes.
 He herzed vp alle *israel* & hent of þe beste,
 He besieges Jerusalem, and
 & þe gentylest of Iudee *in* *Ierusalem* biseged, 1180

- Vmbe-walt alle þe walles wyth wyȝes ful stronge,
 At vehe a dor a doȝty duk, & dutte hem wyth-inne;
 For þe borȝ watȝ so bygge baytayled alofte,
 1184 & stoffed wyth-inne *with* stout men to stalle hem
 þer-oute.
 Þenne watȝ þe sege sette þe Cete aboute,
 Skete skarmoch skelt, much skaþe lached;
 At veh brugge a berfray on basteles wyse,
 1188 þat seuen syþe vch a day asayled þe ȝates,
 Trwe tulkkes *in toures* teueled wyth-inne,
 In bigge brutage of borde, bulde on þe walles;
 Þay feȝt & þay fende of, & fylter togeder
 1192 Til two ȝer ouer-torned, ȝet tok þay hit neuer.
 At þe laste vpon longe, þo ledes wyth-inne,
 Faste fayled hem þe fode, enfaminied monie;
 Þe hote hunger wyth-inne hert hem wel sarre,
 1196 Þen any dunt of þat douthe þat dowedled þer-oute.
 Þenne wern þo rowtes redles *in* þo ryehe wones,
 Fro þat mete watȝ myst, megre þay wexen,
 & þay stoken so strayt, þat þay ne stray myȝt
 1200 A fote fro þat forselet to forray no goudes.
 Þenne þe kyng of þe kyth a counsayl hym takes,
 Wyth þe best of his burnes, a blench forto make;
 Þay stel out on a styлле nyȝt er any steuen rysed,
 1204 & harde hurles þurȝ þe oste, er enmies hit wyste,
 Bot er þay at-wappe ne moȝt þe wach wyth-oute,
 Hiȝe skelt watȝ þe askry þe skewes an-vnder,
 Loude alarom vpon launde lulted watȝ þenne;
 1208 Ryehe, ruped of her rest, ran to here wedes,
 Hard hattes þay hent & on hors lepes;
 Cler elaryoun erak cryed onlofte.
 By þat watȝ alle on a hepe hurlande swyþee,
 1212 Folȝande þat oþer flote, & fonde hem bilyue,
 Ou-er-tok hem, as tyd, tult hem of sadcles,
 Tyl vehe prynee hade his per put to þe grounde;
 & þer watȝ þe kyng kaȝt wyth calde prynees,

surrounds the walls.

The city is stuffed full of men.

Brisk is the skirmish.

[Fol. 73b.]
 Seven times a day are the gates assailed.

For two years the fight goes on, yet the city is not taken.

The folk within are in want of food.

Meager they become.

For so shut up are they that escape seems impossible.

But on a quiet night they steal out, and rush through the host.

They are discovered by the enemy.

A loud alarm is given.

They are pursued

and overtaken.

Their king is made prisoner.

- & alle hise gentyle for-iusted on ierico playnes, 1216
 His chief men are presented as prisoners to Nebuchadnezzar.
 & presented wern as presoneris to þe prynce rychest,
 Nabigo-de-noȝar noble in his chayer,
 & he þe faynest freke þat he his fo hade,
 & speke spitously hem to & spylt þerafter. 1220
 His sons are slain.
 His own eyes are put out.
 He is placed in a dungeon in Babylon.
 [Fol. 74a.]
 þe kynges sunnes in his syȝt he slow ener veh one,
 & holkked out his auen yȝen heterly boþe
 & bede þe burne to be broȝt to babyloyn þe ryche,
 & þere in dongoun be don to dreȝe þer his wyrdes. 1224
 Now se, so þe soueray[n] set hatȝ his wrake ;
 Nas hit not for nabugo ne his noble nauþer,
 þat oþer depryued watȝ of pryde with paynes stronge,
 Bot for his beryng so badde agayn his blyþe lorde ; 1228
 All for his "bad bearing" against the Lord, who might otherwise have been his friend.
 For hade þe fader ben his frende þat hym bifore koped,
 Ne neuer trespass to him in teche of mysselcue.
 To Colde wer alle Calde & kythes of ynde,
 ȝet take torkye hem wyth her tcne hade ben little ; 1232
 Nebuchadnezzar ceased not until he had destroyed Jerusalem.
 ȝet nolde neuer nabugo þis ilke note leue,
 Er he hade tuyred þis toun & torne hit to grounde ;
 He ioyned vnto Ierusalem a gentyle due þenne,
 His name watȝ nabu-ȝardan, to noȝe þe iues ; 1236
 Nebuzaradan was "chief of the chivalry."
 He watȝ mayster of his men & myȝty him seluen,
 þe chef of his cheualrye his chekkes to make,
 He brek þe bareres as bylyue, & þe burȝ after,
 & enteres in ful earnestly, in yre of his hert. 1240
 What ! þe maysterry watȝ mene, þe men wern away,
 þe best boȝed wyth þe burne þat þe borȝ ȝemed ;
 & þo þat byden wer so¹ biten with þe bale hunger,
 þat on wyf hade ben worþe þe welgest fourre ; 1244
 The best men were taken out of the city.
¹ The MS. reads *fo*.
 Nevertheless Nebuzaradan spared not those left.
 Nabizardan noȝt for-þy nolde not spare,
 Bot bede al to þe bronde vnder bare egge.
 þay slown of swetttest semlych burdes,
 Baȝed barnes in blod & her brayn spylled ; 1248
 Brains of bairns were spilt.
 Priests pressed to death.
 Wives and wenches foully killed.
 Prestes & prelates þay presed to deþe,
 Wynes & wenches her wombes tocoruen,
 þat her boweles out-borst aboute þe diche,

- 1252 & al watȝ earfully kylde þat þay each myȝt,
 & alle [þat] swypped vnswoȝed of þe sworde kene,
 þay wer cagged & kaȝt on capeles al bare,
 Festned fettres to her fete vnder fole wombes,
 1256 & broþely broȝt to babyloyn þer bale to suffer,
 To sytte *in* seruage & syte; þat sumtyme wer gentyle,
 Now ar chaunged to chorles & charged wyth werkkes,
 Boþe to cayre at þe kart & þe kuy mylke,
 1260 þat sumtyme sete *in* her sale syres & burdes.
 & zet nabuzardan nyl neuer stynt,
 Er he to þe tempple tee wyth his tulkkes alle;
 Betes on þe barers, brestes vp þe zates,
 1264 Slouen alle at a slyp þat serued þer-*inne*,
 Pudden prestes bi þe polle & plat of her hedes,
 Diȝten dekenes to deþe, dungen down clerkkes,
 & alle þe maydenes of þe muuster maȝtyly hokyllen
 1268 Wyth þe swayf of þe sworde þat swolȝed hem alle.
 Þenne ran þay to þe relykes as robbors wyld,
 & pyled alle þe apparement þat pented to þe kyrke,
 þe pure pyleres [o]f bras *pourtrayd in golde*,
 1272 & þe chef chaundeler charged with þe lyȝt,
 þat ber þe lamp vpon lofte, þat lemed euer more,
 Bifore þ[e] *sancta sanctorum* þer selcouth watȝ ofte.
 þay caȝt away þat condelstik, & þe crowne als,
 1276 þat þe auter hade vpon, of aþel golde ryche;
 þe gredirne & þe gobletes garnyst of syluer,
 þe bases of þe bryȝt postes & bassynes so schyre;
 Dere disches of golde & dubleres fayre,
 1280 þe vyoles & þe vesselment of *vertuous* stones.
 Now hatȝ nabuzardan nomen alle þyse noble þynges,
 & pyled þat *precious* place & pakked þose godes;
 þe golde of þe gazafylace to swyþe gret noubre,
 1284 Wyth alle þe vnmmentes of þat hous, he hamppred
 to-geder.
 Alle he spoyled spitously *in a sped* whyle,
 þat salomon so mony a sadde ȝer soȝt to make,

All that escaped
the sword were
taken to Babylon,

and were made
to drag the cart
or milk the kine.

[Fol. 74b.]

Nebuzaradan
burst open the
temple,

and slew those
therein.

Priests, pulled by
the poll, were
slain along with
deacons, clerks,
and maidens.

The enemy pil-
lages the temple

of its pillars of
brass,

and the golden
candlestick

from off the
altar.

Goblets,

basins,

golden dishes,

all are taken by
Nebuzaradan,

and hampered
together.

Solomon had
made them with
much labour.

- Wyth alle þe coyntyse þat he eowþe elene to wyrke ;
 De-uised he þe vesselment, þe vestures elene, 1288
 Wyth slyzt of his cience, his souerayn to loue,
 þe hous & þe anournementes he hyttled to-gedere.
 Now hatz nabuzardan nummend¹ hit al samen,
 & syþen bet down þe burz & brend hit in askes ; 1292
 þenne wyth legiounes of ledes ouer londes he rydes,
 Herzez of Israel þe hyrne aboute.
- ¹ *munnen* (?).
 The temple he
 beats down,
 and returns to
 Babylon.
 [Fol. 75a.]
 Presents the prisoners to the
 king,
- Wyth charged chariotes þe cheftayn he fynde[þz],
 Bikennes þe catel to þe kyng, þat he cazt hade, 1296
 Presented him þe prisoneres in pray þat þay token,
 Moni a worþly wyze whil her worlde laste,
 Moni semly syre sone, & swyþe ryeh maydenes,
 þe pruddest of þe prouince, & prophetes childer, 1300
 As Ananie & aarie & als Miþael,
 & dere daniel also, þat watz deuine noble,
 With moni a modey moder chyldre mo þen in-noghe.
 & nabugo-de-nozar makes much ioie, 1304
 Nov he þe kyng hatz conquest & þe kyth wunnen,
 & dreped alle þe doztyst & derrest in armes,
 & þe lederes of her lawe layd to þe grounde,
 & þe pryec of þe profecie prisoners maked ; 1308
 Bot þe ioi of þe iuelrye so gentyle & ryche,
 When hit watz schewed hym so schene, scharp watz his
 wonder,
- Of such vessel auayed þat vayled so huge,
 Neuer zet nas nabugo-de-nozar er þenne. 1312
- He praises the
 God of Israel.
- He sesed hem with solemneté, þe souerayn he praysed,
 þat watz aþel ouer alle, israel dryztyn ;
 Such god, such gomes, such gay vesselles
 Comen neuer out of kyth, to Caldee reames. 1316
- Such vessels
 never before
 came to Chaldea.
 They are thrust
 into the treasury.
- He trussed hem in his tresorye in a tryed place
 Rekenly wyth reuerens, as he ryzt hade ;
 & þer he wrozt as þe wyse, as ze may wyt here-after,
 For hade he let of hem lyzt, hym mozt haf lumpen worse.
 þat ryche in gret rialté rengned his lyue, 1321

- As *conquerour* of veche a cost he caysar wat; hatte,
 Emperour of alle þe erþe & also þe saudan,
- 1324 & als þe god of þe grounde wat; grauen his name
 & al þur; dome of daniel, fro¹ he deuised hade,
 þat alle goudes com of god, & gēf hit hym bi samples,
 þat he ful clanly bi-cnv² his carp bi þe laste,
- 1328 & ofte hit mekned his mynde, his maysterful werkkes.
 Bot al drawes to dy;e with doel vp[o]n ende;
 Bi³ a haþel neuer so hy;e he heldes to grounde,
 & so nabugo-de-no;ar as he nedes moste;
- 1332 For alle his empire so hi;e in erþe is he grauen.
 Bot þem þe bolde baltazar, þat wat; his barn aldast,
 He wat; stalled in his stud, & stabled þe rengne;
 In þe bur; of babiloyne þe biggest he trawed,
- 1336 þat nauþer in heuen ne no⁴ erþe hade no pere;
 For he bigan in alle þe glori þat hym þe gome laste,
 Nabugo-de-No;ar, þat wat; his noble fader;
 So kene a kyng in Caldee com neuer er þenne.
- 1340 Bot honoured he not hym þat in heuen wonies,
 Bot fals fantummes of fendes, formed with handes
 Wyth tool out of harde tre, & telded on lofte,
 & of stokkes & stones, he stoute goddes call;
- 1344 When þay ar gilde al with golde & gered wyth syluer,
 & þere he kneles & calle;, & clepes after help.
 &⁵ þay reden him ry;t rewarde he hem hetes,
 & if þay gruchen him his grace to gremen his hert,
- 1348 He eleches to a gret klubbe & knokkes hem to peces;
 þus in pryde & olipraunce his Empyre he haldes,
 In lust & in lecherye, & loþelych werkkes;
 & hade a wyf forto welde, a worþelych quene,
- 1352 & mony a lemman, neuer þe later, þat ladis wer called.
 In þe elernes of his *concupines* & curious wede;,
 In notyng of nwe metes & of nice gettes,
 Al wat; þe mynde of þat man, on misshapen þinges,
- 1356 Til þe lorde of þe lyfte liste hit abate.

Nebuchadnezzar
 reigns as emperor
 of all the earth,

through the
 "doom of
 Daniel,"

¹ for (?).
 who gave him
 good counsel.

² Looks like
 bicuver in MS.

³ be (?).

Nebuchadnezzar
 dies and is buried.

[Fol. 75b.]

Belshazzar suc-
 ceeds him.

He holds himself
 the biggest in
 heaven or on
 earth.

⁴ on (?).

He honours not
 God,

but worships
 false phantoms.

He promises them
 rewards if good
 fortune befall.

⁵ An (?).

If they vex him
 he knocks them
 in pieces.

He has a wife,
 and many con-
 cubines.

The mind of the
 king was fixed
 upon new meats
 and other vain
 things.

XIII.

- Belshazzar, to exhibit his vain-glory,
 1 þing (?).
 proclaims throughout Babylon,
 that all the great ones should assemble on a set day, at the Sultan's feast. Kings, dukes, and lords were commanded to attend the court.
- [Fol. 76a.]
 To do the king honour many nobles came to Babylon.
- It would take too long to name the number.
 The city of Babylon is broad and big.
 It is situated on a plain, surrounded by seven streams, a high wall,
 and towers.
- 2 þore (?).
 The palace was long and large,
 each side being seven miles in length.
- T**henne þis bolde Baltazar biþenkkes hym ones,
 To vouche on a vayment of his vayne g[lorie];
 Hit is not innoghe to þe nice al noȝty þink¹ vse,
 Bot if alle þe worlde wyt his wykked dedes. 1360
 Baltazar þurȝ babiloyn his baune gart crye,
 & þurȝ þe cuntre of caldee his callyng con spryng,
 þat alle þe grete vpon grounde schulde geder hem samen
 & assemble at a set day at þe sandaus fest. 1364
 Such a mangerie to make þe man watȝ auised,
 þat vehe a kythyn kyng schuld com þider;
 Vehe duk wyth his duthe & oþer dere lordes,
 Schulde com to his court to kyþe hym for lege, 1368
 & to reche hym reuerens & his reuel herkken;
 To loke on his lemanes & ladis hem calle,
 To rose hym in his rialty ryeh men soȝtten,
 & mony a baroun ful bolde, to babyloyn þe noble. 1372
 þer bowed toward babiloyn burnes so mony,
 Kynges, Cayscres ful kene, to þe court wounen,
 Mony ludisch lordes þat ladies broȝten,
 þat to neuen þe noubre to much nye were. 1376
 For þe bourȝ watȝ so brod & so bigge alee,
 Stalled in þe fayrest stud þe sterreȝ an-vnder,
 Prudly on a plat playn, plek alþer-fayrest,
 Vmbe-sweyed on vch a syde with seuen grete wateres, 1380
 With a wonder wroȝt walle wruxeled ful hiȝe,
 With koynt carneles aboue, coruen ful elene,
 Troched toures bitwene twenty spere lenþe,
 & þiker þrowen vmbe þour²-with ouer-þwert palle. 1384
 þe place, þat plyed þe pursaunt wyth-inne,
 Watȝ longe & ful large & euer ilych sware,
 & vch a syde vpon soyle helde seuen myle,
 & þe sandaus sete sette in þe myddes; 1388
 þat watȝ a palayce of pryde passande alle oþer,
 Boþe of werk & of wonder & walle al aboute;

- Heȝe houses *with-inne* þe halle to hit med,
 1392 So brod bilde *in* a bay, þat blonkkes myȝt reanne.
 When þe terme of þe tyde watȝ to vsched of þe feste,
 Dere droȝen þer-to & vpon des metten,
 & baltazar vpon bench was busked to sete,
 1396 Stepe stayred stones of his stoute throne.
 Þenne watȝ alle þe halle flor hiled *with* knyȝtes,
 & barounes at þe side-bordes bounet ay-where,
 For non watȝ dressed vpon dece bot þe dere seluon,
 1400 & his clere concubynes *in* cloþes ful bryȝt.
 When alle segges were þer set, þen seruise bygynnes,
 Sturnen trumpen strake steuen *in* halle,
 Aywhere by þe wowes wrasten krakkes,
 1404 & brode baneres þer-bi blusnande of gold;
 Burnes berande þe¹ bredes vpon brode skeles,
 þat were of sylueren syȝt & serued² þer-wyth,
 Lyfte logges þer-ouer & on lofte cornen,
 1408 Pared out of paper & poynted of golde,³
 Broþe baboynes abof, besttes an-vnder,
 Foles *in* foler flakerande bi-twene,
 & al *in* asure & ynde enaumayld ryche,
 1412 & al on blonkken bak bere hit on honde.
 & ay þe nakeryn noyse, notes of pipes,
 Tymbres & tabornes, tulket among,
 Symbales & soneteȝ sware þe noyse,
 1416 & bougounȝ busch bateded so þikke;
 So watȝ serued fele syþe þe sale alle aboute,
With solace at þe sere course, bifore þe self lorde,
 þer þe lede & alle his loue lenged at þe table.
 1420 So faste þay weȝed to him wyne, hit warmed his hert
 & breyȝed vpe *in* to his brayn & blemyst his mynde,
 & al waykned his wyt, & wel neȝe he foles,
 For he wayteȝ onwyde, his wenches he byholdes,
 1424 & his bolde baronage, aboute bi þe woȝes;
 Þenne a dotage ful depe drof to his hert,
 & a caytif counsail he eayȝ bi hym seluon.

High houses
were within the
walls.

The time of the
feast has come.

Belshazzar sits
upon his throne:

the hall floor is
covered with
knights.

When all are
seated, service
begins.

Trumpets sound
everywhere.

[Fol. 76b.]

Bread is served
upon silver
dishes.

¹ MS. þe þe.

² MS. severed.

³ MS. *glolde* (?).

All sorts of mu-
sical instruments
are heard in the
hall.

The king, sur-
rounded by his
loves, drinks cop-
iously of wine.

It gets into his
head and stupi-
fies him.

A cursed thought
takes possession
of him.

- He commands his marshal to bring him the vessels
 Maynly his marschal þe mayster vpon calles,
 & comaundes hym coffy coferes to lance, 1428
 & fech forþe vessel þat his fader broȝt
 taken from the temple by Nebuchadnezzar,
 Nabugo-de-noȝar, noble in his strenþe,
 Conquerd with his knyȝtes & of kyrk rafte
 In iude, in ierusalem in gentyle wyse : 1432
 and to fill them with wine.
 “ Bryng hem now to my borde, of beuerage hem fylles,
 Let þise ladyes of hem lape, I luf hem in hert ;
 þat schal I cortaysly kyþe & þay schin knawe sone,
 The marshal opens the chests.
 þer is no bounté in burne lyk baltazar þewes.” 1433
 Covers the cupboard with vessels.
 þenne towched to þe tresour þis tale watȝ sone,
 & he with keyes vn-closes kystes ful mony ;
 Mony burþen ful bryȝt watȝ broȝt in-to halle,
 [Fol. 77a.]
 & couered mony a cupborde with cloþes ful quite. 1440
¹ MS. *ierusalem*.
 The Jewels of Jerusalem deck the sides of the hall.
 The altar and crown,
 þe iucles out of ierusalem¹ with gemmes ful bryȝt,
 Bi þe syde of þe sale were semely arayed ;
 þe aþel auter of brasse watȝ hade in-to place ;
 þe gay coroun of golde gered on lofte, 1444
 blessed by bishop's hands, and anointed with the blood of beasts,
 þat hade ben blessed bifore wyth bischopes hondes
 & wyth besten blod busily anoynted,
 In þe solempne sacrefyee þat goud sauor hade,
 Bifore þe lorde of þe lyfte in loung hym seluen, 1448
 are set before the bold Belshazzar.
 Now is sette for to serue satanas þe blake,
 Bifore þe bolde baltazar wyth bost & wyth pryde.
 Upon this altar were noble vessels curiously carved,
 Houen vpon þis auter watȝ aþel vessel,
 þat wyth so² curious a crafte coruen watȝ wyly ; 1452
² MS. *fo*.
 Salamon sete him s[ue]u ȝere & a syþe more,
 With alle þe syence þat hym sende þe souerayn lorde,
 For to compas & kest to haf hem elene wroȝt ;
 basins of gold,
 For þer wer bassynes ful bryȝt of brende golde elere, 1456
 En-aumaylde with aȝer & eweres of sute ;
 caps arrayed like castles with battlements,
 Couered cowpes foul³ elene, as casteles arayed,
³ *ful* (?).
 Enbaned vnder batelment with bantelles quoynt,
 & fylde out of fygures of ferlyle⁴ schappes. 1460
⁴ *ferlyke* (?).
 and towers with lofty pinnacles.
 þe coperounes of þe canacles þat on þe cuppe reres,
 Wer fetysely formed out in fylwoles longe,

- Pinacles pyzt þer apert þat profert bitwene,
 1464 & al bolled abof *with* braunches & leues,
 Pyes & papciayes purtrayed *with-inne*,
 As þay prudly hade piked of pomgarnades ;
 For alle þe blomes of þe bozes wer blykuande perles
 1468 & alle þe fruyt in þo formes of *flaumbaende gemmes*,
 Aude safyres, & sardiners, & semely topace,
 Alabaunderynes, & amaraunz & amafised stones,
 Casydoynes, & crysolytes, & clere rubies,
 1472 Penitotes, & pynkardines, ay perles bitwene,
 So trayled & tryfled a trauree wer alle,
 Bi vche bekyrande þe bolde, þe brurdes al vmbe ;
 þe gobelotes of golde grauen aboute,
 1476 & fyoles fretted *with* flores & flecz of golde,
 Vpon þat avter watz al aliehe dresset.
 þe candelstik bi a cost watz cayred þider sone,
 [V]pon þe pyleres apyked þat praysed hit mony,
 1480 Vpon hit basez of brasse þat ber vp þe werkes,
 þe bozes bryzt þer abof, brayden of golde,
 Braunches bredande þer-on, & bryddes þer seten
 Of mony kyndes, of fele-kyn hues,
 1484 As þay *with* wynges vpon wynde hade waged her fyþeres,
 In-mong þe leues of þe lampes wer grayþed ;
 & oþer louelych¹ lyzt þat lemed ful fayre,
 As mony morteres of wax merkked *with-oute*,
 1488 *With* mony a borlych best al of brende golde.
 Hit watz not wonte in þat wone to wast no serges,
 Bot in temple of þe traupe trwly to stonde ;
 Bifore þe *sancta sanctorum* soþefast dryxtyn,
 1492 Expouned his speche *spiritually* to special prophetes.
 Leuc þou wel þat þe lorde þat þe lyfte zemes
 Displeed much, at þat play in þat plyt stronge,
 þat his iueles so gent wyth iaucles wer fouled,
 1496 þat *presyous* in his presens wer proued *sum* whyle.
 Soberly in his saerafyee summe wer anoynted,
 þurþ þe somones of him selve þat syttes so hyze ;

Upon them were
 pourtrayed
 branches and
 leaves,

the flowers of
 which were white
 pearls,
 and the fruit
 flaming gems.

[Fol. 77b.]
 The goblets were
 ornamented with
 flowers of gold.
 The candlestick
 was brought in,

with its pillars
 of brass,
 and ornamental
 boughs,

upon which sat
 birds of various
 hues.

Lights shone
 bright from the
 canauestick,

¹ Looks like
louflych.

which once stood
 before the "Holy
 of Holies."

The pollution of
 the sacred vessels
 is displeasing to
 God.

- For "a boaster on bench" drinks from them till he is as "drunken as the devil." God is very angry.
- Before harming the revellers he sends them a warning.
- ¹ ? *bryzte*.
- Belshazzar commands the sacred vessels to be filled with wine.
- The cups and bowls are soon filled.
- [Fol. 78a.]
Music of all kind is heard in the hall.
- Dukes, princes, concubines, and knights, all are merry.
- Drinking of the sweet liquors they ask favours of their gods,
- who, although dumb,
- ² MS. *is*.
- are as highly praised "as if heaven were theirs."
- A marvel befalls the feasters. The king first saw it. Upon the plain wall,
- "a palm with pointel in fingers" is seen writing.
- Now a *boster* on *benche* bibbes *þerof*
 Tyl he be dronkken as þe deucl, & dotes *þer* he syttes; 1500
 So þe worcher of þis worlde wlates *þer*-wyth,
 þat *in* þe poynt of her play he poruayes a mynde;
 Bot er harme hem he wolde *in* haste of his yre,
 He wayned hem a warnyng þat wonder hem þoʒt. 1504
 Nov is alle þis guere geten glotounes to serue;
 Stad *in* a ryche stal & stared ful bryzt;¹
 Baltazar *in* a brayd bede *vas þer*-of.
 "Weʒe wyn *in* þis won, wassayl!" he cryes. 1508
 Swyfte swaynes ful swyþe swepen *þer*-tylic,
 Kyppe kowpes *in* honde kyngc; to serue,
In bryzt bollez, ful bayn birlen þise oþer,
 & vche mon for his mayster macheches alone. 1512
 Þer wat; rynging, on ryzt, of ryche metalles,
 Quen renkkes *in* þat ryche rok rennen hit to cache,
 Clatering of conacle; þat kesten þo burdes,
 As sonet out of sau[t]eray songe als myry. 1516
 Þen þe dotel on dece drank þat he myzt,
 & þenne arn dressed duke; & prynces,
 Concubines & knyztcs, bi cause of þat mæthe;
 As vehon hade hym *in* helde he haled of þe euppe, 1520
 So long likked þise lordes þise lykores swete,
 & gloryed on her falce goddes & her grace calles,
 þat were of stokkes & stones, stille euer more;
 Neuer steuen hem astel, so stoken is² hor tonge, 1524
 Alle þe goude golden goddes þe gaule; zet neuenen,
 Belfagor & belyal & belssabub als,
 Heyred hem as lyzly as heuen wer þayres,
 Bot hym þat alle goudes giues, þat god þay for-ʒeten, 1528
 For þer a ferly bifel þat fele folk seʒen;
 Fyrst knew hit þe kyng & alle þe cort after,
In þe palays pryncipale vpon þe playn wowe,
In contrary of þe candelstik þat clerest hit schyned. 1532
 Þer apered a paume, with poyntel *in* fyngres
 þat wat; grysly & gret, & grymly he wrytes,

- Non oþer forme bot a fust faylande þe wryste,
 1536 Pared on þe parget, purtrayed lettres.
 When þat bolde baltaþar blushed to þat neuē,
 Such a dasande drede dused to his hert,
 þat al falewed his face & fayled þe chere ;
- 1540 þe stronge strok of þe stonde strayned his ioyntes,
 His enes eachches to close & eluchches his hommes,
 & he *with* plat-tyng his paumes displayes his lers,¹
 & romyes as a rad ryth þat roreþ for drede,
- 1544 Ay biholdand þe honde til hit hade al *grauen*,
 & rasped on þe roþ woþe runisch saueþ.
 When hit þe serypture hade seraped wyth a serof² ² MS. *strof*.
 penne,
 As a coltour *in* clay cerues þo forþes,
- 1548 þenne hit vanist verayly & voyded of syþt,
 Bot þe lettres bileued ful large vpon plaster.
 Sone so þe kyng for his care carping myþt wyne,
 He bede his burnes boþ to þat werø bok lered,
- 1552 To wayte þe wryt þat hit wolde & wyter hym to say,
 “ For al hit frayes my flesche þe fynGRES so grymme.”
 Seoleres skelten þeratte þe skyl forto fynde,
 Bot þer watþ neuer on so wyse couþe on worde rede,
- 1556 Ne what ledisch lore ne langage nauþer
 What tyþyng ne tale tokened þo draþtes.
 þenne þe bolde baltaþar bred ner wode.
 & ede³ þe Ceté to seche segges þurþ-out,
- 1560 þat wer wyse of wyche-crafte & warlaþes oþer,
 þat con dele wyth demerlayk, & deuine lettres :
 “ Calle hem alle to my cort þo calde elerkkes,
 Vn-folde hem alle þis ferly þat is bifallen here,
- 1564 & calle wyth a hiþe cry ; ‘ he þat þe kyng wysses,
 In expounyng of speche þat spredes *in* þise lettres,
 & make þe mater to malt my mynde wyth-*inne*,
 þat I may wyterly wyt what þat wryt menes,
- 1568 He schal be gered ful gaye *in* gounes of porpre,
 & a coler of eler golde clos vmbē his þrote ;

The bold Belshazzar becomes frightened.

His knees knock together.

¹ MS. *lerns*.
 He roars for dread, still beholding the hand, as it wrote on the rough wall.

[Fol. 78b.]
 The hand vanishes but the letters remain.

The king recovers his speech and sends for the “book-learned;”

but none of the scholars were wise enough to read it.

Belshazzar is nearly mad.
³ *bede* (?).

Commands the city to be searched throughout for the “wise of witecraft.”

He who expounds the strange letters,

shall be clothed in “gowns of purple.”
 A collar of gold shall encircle his throat.

- He shall be the third lord in the realm.
- He schal be prymate & prynee of pure clergye,
& of my þreuenest lordez þe þrydde he schal
& of my reme þe rychest to ryde wyth myseluen, 1572
Out-taken bare two & þenne he þe þrydde.'”
Þis cry wat; vp-caste, & þer comen mony
Clerkes out of caldye þat keennest wer knaunen,
As þe sage sathrapas þat sorsory couþe; 1576
Wyche; & walkyries wommen to þat sale,
Deuinores of demorlaykes þat dremes cowþe rede,
Sorsers & exorsismas & fele such clerkes;
& alle þat loked on þat letter as lewed þay were, 1580
As þay had loked in þe leþer of my lyft bote.
þenne cryes þe kyng & kerues his wedes;
What! he corsed his clerkes & calde hem chorles,
To henge þe harlotes he heþed ful ofte, 1584
So wat; þe wyþe wytles, he wed wel ner.
Ho herde hym chyde to þe chambre þat wat; þe chef quene;
When ho wat; wytered bi wyþes what wat; þe cause,
Suehe a chaungande chaunce in þe chef halle, 1588
þe lady to launce¹ þat los þat þe lorde hade,
Glydes down by þe grece & gos to þe kyng;
Ho kneles on þe colde erþe & carpes to hym seluen,
Wordes of worchyp wyth a wys speche. 1592
“ Kene kyng,” quod þe quene, “kayser of vrþe,
Euer laste þy lyf in lenþe of dayes;
Why hat; þou rended þy robe for redles here-inne,
þa; þose ledes ben lewed lettres to rede, 1596
& hat; a hapel in þy holde, as I haf herde ofte,
þat hat; þe gostes of god þat gyes alle soþes;
His sawle is ful of syence, saþes to schawe,
To open vch a hide þyng of aunteres vn-cowþe; 1600
þat is he þat ful ofte hat; heuened þy fader
Of mony anger ful hote with his holy speche.
When nabugo-de-noþar wat; nyed in stoundes,
He de-vysed his dremes to þe dere trawþe, 1604
He keuered hym with his counsail of caytyf wyrdes;
- As soon as this cry was upcast, to the hall came clerks out of Chaldeea,
- witehes and diviners,
- sorciers and exorcists.
But after looking on the letters they were as ignorant as if they had looked into the leather of the left boot.
The king curses them all and calls them chorles.
[Fol. 79a.]
He orders the harlots to be hanged.
The queen hears the king chide.
She inquires the cause.
- ¹ lance (?).
- Goes to the king, kneels before him,
- and asks why he has rent his robes for grief,
- when there is one that has the Spirit of God,
- the counsellor of Nebuchadnezzar,
- the interpreter of his dreams,

- Alle þat he spured hym *in* space he expowned elene, through the holy
þurȝ þe sped of þe spyryt þat sprad hym *with-inne*, Spirit of God.
- 1608 Of þe godelest goddeȝ þat gaynes ay-where.
For his depe diuinité & his dere sawes,
þy bolde fader baltazar bede by¹ his name,
þat now is demed danyel of derne coninges,
1612 þat east watȝ *in* þe captyuidé *in* cuntre of iues ;
Nabuzardan hym nome & now is he here,
A prophete of þat prouince & pryce of þe worlde.
Sende *in-to* þe ceté to seehe hym bylyue,
1616 & wynnne hym *with* þe worchyp to wayne þe bote,
& þaȝ þe mater be merk þat merked is ȝender,
He schal de-clar hit also, as hit on clay stande.”
þat gode counseyll at þe quene watȝ eached as² swyþe,
1620 þe burne byfore baltazar watȝ broȝt *in* a whyle,
When he com bifore þe kyng & elanly had halsed,
Baltazar vmbe-brayde hym & “leue sir,” he sayde,
“Hit is tolde me bi tulkes, þat þou trwe were
1624 Profete of þat prouynce þat prayed my fader,
Ande þat þou hatȝ *in* þy hert holy conyng,
Of sapyence þi sawle ful soþes to schawe ;
Goddess gost is þe geuen þat gyes alle þynges,
1628 & þou vnhyles veh hidde þat heuen kyng myntes ;
& here is a ferly byfallen, & I fayn wolde
Wyt þe wytte of þe wryt, þat on þe wowe elyues,
For alle calde clerkes han eowwardely fayled ;
1632 If þou *with*quayntyse conquere hit, I quyte þe þy mede.
For if þou redes hit by ryȝt & hit to resoun brynges,
Fyrst telle me þe tyxte of þe tede lettres,
& syþen þe mater of þe mode, mene me þer-after,
1636 & I schal halde þe þe hest þat I þe hyȝt haue ;
Apyke þe *in* porpre cloþe, palle alþer-fynest,
& þe byȝe of bryȝt golde abowte þyn nekke,
& þe þryd þryuenest þat þrynges me after,
1640 þou schal be baroun vpon bench, bede I þe no lasse.”
Derfly þenne danyel deles þyse wordes :

The name of this man is Daniel,
¹ *be* (?).
who was brought a captive from Judaa.

The queen tells the king to send for Daniel.

Her counsel is accepted.
² *M.S. as as.*
[*Pol. 79b.*] Daniel comes before Belshazzar.

The king tells him that he has heard of his wisdom,

and his power to discover hidden things,

and that he wants to know the meaning of the writing on the wall.

Promises him, if he can explain the text of the letters and their interpretation,

to clothe him in purple and pall, and put a ring about his neck,

and to make him “a baron upon bench.” Daniel addresses the king,

- and reminds him how that God supported his father,
- and gave him power to exalt or abase whomsoever he pleased.
- Nebuchadnezzar was established
- on account of his faith in God.
- So long as he remained true, no man was greater.
- [Fol. 50a.]
But at last pride touches his heart.
- He forgets the power of God, and blasphemes His name.
- He says that he is "god of the ground,"
- and the builder of Babylon.
- Hardly had Nebuchadnezzar spoken, when God's voice is heard, saying,
- "Thy principality is departed. Thou, removed from men, must abide on the moor, and walk with wild beasts, eat herbs, and dwell with wolves and asses."
- "Ryche kyng of þis rengne rede þe oure lorde,
Hit is surely soth, þe souerayn of heuen
Fylsened euer þy fader & vpon folde cheryched, 1644
Gart hym grattest to be of gouernores alle,
& alle þe worlde in his wylle welde as hym lykēs.
Who-so wolde wel do, wel hym bityde,
& quos deth so he dezyre he dreped als fast; 1648
Who-so hym lyked to lyft, on lofte wat; he sone,
& quo-so hym lyked to lay, wat; loȝed bylyue.
So wat; noted þe note of nabugo-de-noȝar,
Styfly stabled þe rengne bi þe stronge dryȝtyn, 1652
For of þe hyȝest he hade a hope in his hert,
þat vehe pouer past out of [þ]at prynee euen;
& whyle þat wat; eleȝt clos in his hert,
þere wat; no mon vpon molde of myȝt as hym schēn, 1656
Til hit bitide on a tyme, towched hym pryde
For his lordeschyp so large, & his lyf ryche;
He hade so huge an insyȝt to his aune dedes,
þat þe power of þe hyȝe prynee he purely forȝetes. 1660
þenne blynnes he noȝ of blasfemyon to blame þe dryȝtyn,
His myȝt mete to goddes he made wīth his wordes:
"I am god of þe grounde, to gye as me lykēs,
As he þat hyȝe is in heuen his aungeles þat weldes; 1664
If he hat; formed þe folde & folk þer vpone,
I haf bigged babiloyne, bur; alþer-rychest,
Stabled þer-inne vehe a ston in strenkþe of myn armes,
Moȝt neuer myȝt bot myn make such anoþer." 1668
Wat; not þis ilke worde woznen of his mowþe one,
Er þenne þe souerayn saȝe souned in his cress,
"Now nabugo-de-noȝar innoȝe hat; spoken,
Now is alle þy pryncipalté past at ones, 1672
& þou, remued fro moȝnes suȝes, on mor most abide,
& in wasturne walk & wyth þe wyldē dowelle,
As best, byte on þe bent of braken & erbes,
Wīth wroþe wolfes to won & wyth wyldē asses." 1676
In myȝde þe poynt of his pryde de-parted he þere,

- Fro þe soly of his solempecté, his solace he leues,
 & carfully is out-kast to contré vnknawen,
- 1680 Fer *in*-to a fyr fryth þere frekes neuer comen.
 His hert heldet vnhole, he hoped non oþer
 Bot a best þat he be, a bol oþer an oxe.
 He fares forth on alle faure, fogge watȝ his mete,
- 1684 & etc ay as a horce when erbes were fallen,
 þus he countes hym a kow, þat watȝ a kyng ryche,
 Quyle seuen syþȝ were ouer-seyed someres I trawe.
 By þat, mony þik thyȝe þryȝt vmbe his lyre,
- 1688 þat alle watȝ dubbed & dȝȝt *in* þe dew of heuen ;
 Faxe fyltered, & felt flosed hym vmbe,
 þat schad fro his schulderes to his schyre wykes
 & twenty-folde twynaude hit to his tos raȝt
- 1692 þer mony clyuy as clyde hit clyȝt to-geder.
 His berde I-brad alle his brest to þe bare vrþe,
 His browes bresed as breres aboute his brode chekes ;
 Holȝe were his yȝen & vnder campe hores,
- 1696 & al watȝ gray as þe glede, *with* ful grymme clawres
 þat were croked & kene as þe kyte paune ;¹
 Erne-hwed he watȝ & al ouer-brawdenn,
 Til he wȝt ful wel who wroȝt alle myȝtes,
- 1700 & cowþe vche kyndam tokerue & keuer when hym
 lyked ;
 þenne he wayned hym his wyt þat hade wo soffered,
 þat he com to knawlaech & kenned hym seluen,
 þenne he laud² þat lorde & leued *in* trawþe,
- 1704 Hit watȝ non oþer þen he þat hade al *in* honde.
 þenne sone watȝ he sende agayn, his sete restored ;
 His barounes boȝed hym to, blyþe of his come,
 Haȝerly *in* his aune hwe his hened watȝ couered,
- 1708 & so ȝeþly watȝ ȝarked & ȝolden his state.
 Bot þou baltazar his barne & his bolde ayre,
 Seȝ þese syngnes *with* syȝt & set hem at lyttel,
 Bot ay hatȝ hofen þy hert agaynes þe hyȝe dryȝt[y]n,
- 1712 *With* bobauunce & *with* blasfamye bost at hym kest,
- For his pride he becomes an out-cast.
 He believes himself to be a bull or an ox.
 Goes "on all fours,"
 like a cow, for seven summers.
 His thighs grew thick.
 His hair became matted and thick,
 from the shoulders to the toes.
 His beard touched the earth.
 His brows were like briars.
 His eyes were hollow,
 and grey as the kite's.
¹ ? *panne*.
 Eagle-hued he was.
 At last he recovered his "wit,"
 and believed in God.
² *loued* (?).
 Then soon was he restored to his scat.
 But thou, Belshazzar, hast disregarded these signs,
 and hast blasphemed the Lord,

[Fol.
 Sub.]

- defiled his ves- & now his vessayles avyled in vanyté vnelene,
sels,
pat in his hows hym to honour were heuened of fyrst;
- filling them with Bifore þe barounz hatz hom brozt, & byrled þerinne
wine for thy
wenches, Wale wyne to þy wenches in waryed stoundes; 1716
Bifore þy borde hatz þou brozt beuerage in þede,
pat blyþely were fyrst blest with bischopes hondes,
Louande þeron lese goddeþ, þat lyf haden neuer,
and praising thy 1720
lifeless gods. Made of stokkes & stoneþ þat neuer styry mozt.
- For this sin God & for þat froþande fylþe, þe fader of heuen
has sent thee this strange sight,
MS. hatz sende Hatz sende¹ in-to þis sale þise syztes vncowþe,
hatz sende. þe fyste with þe fyngeres þat flayed þi hert,
the fist with the fingers writing on the wall. pat rasped renyschly þe woþe with þe roz þenne. 1724
on the wall. þise ar þe wordes here wryten with-oute werk more,
These are the words: By vch fygure, as I fynde, as oure fader lykcs.
- “Mene, Tekel, “Mane, techal, phares, merked in þrynne,
Peres. pat þretcs þe of þyn vnþryfte vpon þre wyse; 1728
Now expowne þe þis speche spedly I þenk.
Mane menes als much as, maynful gode
[Fol. 81a.] Hatz counted þy kyndam bi a elene noumbre,
Mene.—God has counted thy kingdom and finished it. 1732
& ful-fylled hit in fayth to þe fyrre ende.
- Tekel.—Thy To teche þe of techal, þat terme þus menes,
regn is weighed and is found wanting in deeds of faith. þy wale rengne is walt in weþtes to heng,
& is funde ful fewe of hit fayth dedes.
& phares folþes for þose fawtes to frayst þe trawþe, 1736
In phares fynde I forsoþe þise felle saþes;
- Peres.—Thy De-parted is þy pryncipalté, depryued þou worþes,
kingdom is divided. þy rengne rafte is þe fro, & razt is þe perses,
þe medes schal be maysteres here, & þou of menske
and given to the Persians. schowued.” 1740
- The Medes shall be masters here.” þe kyng comaunded anon to eleþe þat wyse,
The king com- In frokkes of fyn cloþ, as forward hit asked;
mands Daniel to be clothed in a frock of fine cloth. þenne sone watz danyel dubbed in ful dere porpor
Soon is he arrayed in purple, with a chain about his neck. & a coler² of eler golde kest vmbe his swyre. 1744
² MS. coler.
þen watz demed a de-cre bi þe duk seluen,
A decree is made, that all should bow to him, Bolde baltax[r] bed þat hym bowe schulde
þe comynes a loz calde þat to þe kyng longed,

- 1748 As to þe prynee pryuyest preued þe þrydde,
 Heȝest of alle oþer, saf onelych tweyne,
 To boȝ after baltazar in borȝe & in felde.
 Þys watȝ cryed & knawen in eort als fast,
- 1752 & alle þe folk þer-of fayn þat folȝed hym tyllē;
 Bot how-so danyel watȝ dyȝt, þat day ouer-ȝede,
 Nyȝt neȝed ryȝt now with nyes fol mony,
 For daȝed neuer an oþer day þat ilk derk after,
- 1756 Er dalt were þat ilk dome þat danyel deuysed,
 Þe solace of þe solemneté in þat sale dured
 Of þat farand fest, tyl fayled þe sunne;
 Þenne blykned¹ þe ble of þe bryȝt skwes,
- 1760 Mourkenes þe mery weder, & þe myst dryues
 Þorȝ þe lyst of þe lyfte, bi þe loȝ medoes;
 Vehe haȝel to his home hyȝes ful fast,
 Seten at her soper & songen þer-after,
- 1764 Þen foundeȝ veh a felazschyp fyrrē at forþ naȝtes.
 Baltazar to his bedd with blysse watȝ caryed,
 [Fol. 11b] Reche þe rest as hym lyst, he ros neuer þer-after;
 For his foes in þe felde in flokkes ful grete
- 1768 þat longe hade layted þat lede his londes to strye,
 Now ar þay sodenly assembled at þe self tyme,
 Of hem wȝst no wyȝe þat in þat won dowelled.
 Hit watȝ þe dere daryus þe duk of þise medes,
- 1772 þe prowde prynee of perce & porros of ynde,
 With mony a legioun ful large, with ledes of armes,
 þat now hatȝ spyed a space to spoyle caldeeȝ.
 Þay þrongen þeder in þe þester on þrawen hepes,
- 1776 Asscaped ouer þe skyre watteres & scaȝed þe walles,
 Lyfte laddres ful longe & vpon lofte wonen,
 Stelen styllȝ þe toun er any steuen rysed,
 With-inne an oure of þe nyȝt² an entré þay hade;
- 1780 ȝet afrayed þay no freke, fyrrē þay passen
 & to þe palays pryneipal þay aproched ful styllē;
 Þenne ran þay in on a res, on rowtes ful grete,
 Blastes out of bryȝt brasse brestes so hyȝe,

as the third lord
that followed
Belshazzar.

The decree was
made known, and
all were glad.

The day, how-
ever, past.

Night came on.

Before another
day dawned,
Daniel's words
were fulfilled.
The feast lasts
till the sun fails.

¹ *blaykned* (? .

The skies become
dark.

Each noble hies
home to his
supper.

Belshazzar is
carried to bed,
but never rises
from it,
for his foes are
seeking to de-
stroy his land,
and are assem-
bled suddenly.

The enemy is
Darius, leader of
the Medes.

He has legions of
armed men.

Under cover of
the darkness,
they cross the
river.

By means of lad-
ders they get
upon the walls,

² MS. *myȝt*,
and within an
hour enter the
city, without dis-
turbance any of
the watch.

They run into
the palace, and
raise a great cry.

- Asery scarred on þe scue þat scomfyted mony. 1784
- Men are slain in
their beds. Segges slepande were slayne er þay slyppe myȝt,
Vche hous heyred watȝ, *with-inne* a honde-whyle ;
- Belshazzar is
beaten to death, Baltaȝar *in* his bed watȝ beten to deþe,
þat boþe his blod & his brayn blende on þe cloþes ; 1788
- and caught by
the heels, is
fouly cast into a
ditch. The kyng *in* his cortyn watȝ kaȝt bi þe heles,
Feryed out bi þe fete & fowle dispysed ;
þat watȝ so doȝty þat day & drank of þe vessayl,
Now is a dogge al so dere þat in a dych lygges ; 1792
- Darius is crown-
ed king, For þe mayster of þyse medes on þe morne ryses,
Dere daryous þat day dyȝt vpon trone,
þat ceté seses ful sounde, & saȝtlyng makes
Wyth alle þe barounȝ þer-aboute, þat bowed hym *after*. 1796
- and makes peace
with the barons. & þus watȝ þat londe lost for þe lordes synne,
þe fylþe of þe freke þat defowled hade
þe orne-mentes of goddeȝ hous þat holy were maked ;
- Thus the land
was lost for the
king's sin. He watȝ corsed for his vn-clannes, & cached þer-inne, 1800
Done down of his dyngneté for dedeȝ vnfayre,
and deprived of
his honour, as
well as of the
joys of heaven. & of þyse worldes worchyp wrast out for euer,
& ȝet of lykynges on losse letted, I trowe,
Thus in three
ways has it been
shown, To loke on oure lofly lorde late bitydes. 1804
þus vpon þrynne wyses I haf yow þro schewed,
that uncleanness þat vn-clannes to-cluces *in* corage dere
Of þat wymelych lorde þat wonyes *in* heuen,
- makes God angry.
¹ *telles* (?). Entyses hym to be tene, telled¹ vp his wrake ; 1808
Cleanness is His Ande clannes is his comfort, & coyntyse he louyes,
The seemly shall see his face. & þose þat seme arn & swete schyn se his face.
- God give us
grace to serve in
His sight ! þat we gon gay *in* oure gere þat grace he *vus* sende,
þat we may serue *in* his syȝt, þer solace neuer blymeȝ.
- Amen. 1812

P A T I E N C E.

I.

- [Fol. 83a.] **P**acience is a poynt, þaȝ hit displese ofte,
 When heuy herttes ben hurt wyth heþyng oþer elles,
 Suffraunce may aswagen¹ hem & þe swelme leþe,
 4 For ho quelles vehe a qued, & quenches malyce;
 For quo-so suffer cowþe syt, sele wolde folþe,
 & quo for þro may noȝt þole, þe þikker he sufferes;
 þen is better to abyde þe bur vmbc-stoundes,
 8 þen ay þrow forth my þro, þaȝ me þynk ylle.
 I herde on a halyday at a hyȝe masse,
 How mathew melede, þat his mayster his meyny conteche,
 Aȝt happes he hem hyȝt & vehe on a mede,
 12 Sunderlupes for hit dissert vpon a ser wyse:
 They arn happenen þat han in hert pouerté,
 For hores is þe heuen-ryche to holde for euer;
 þay ar happenen also þat haunte mekenesse,
 16 For þay schal welde þis worlde & alle her wylle haue;
 They ar happenen also þat for her harme wepes,
 For þay schal comfort eneroche in kythes ful mony;
 þay ar happenen also þat hungeres after ryȝt,
 20 For þay schal frely be refete ful of alle gode;
 They ar happenen also þat han in hert rauþe,
 For mercy in alle maneres her mede schal worþe;
 þay ar happenen also þat arn of hert cleue,
 24 For þay her sauour in sete schal se with her yȝen;

Patience is often displeasing,

¹ MS. *aswagend.*
 but it assuages heavy hearts, and quenches malice.

Happiness follows sorrow.

It is better to suffer than to be angry.

Matthew tells us of the promises made by Christ:

Blessed are the poor, for theirs is the kingdom of heaven.

Blessed are the meek, for they shall "wield the world."

Blessed are the mourners, for they shall be comforted.

Blessed are the hungry, for they shall be filled.

Blessed are the merciful, for mercy shall be their reward.

Blessed are the clean of heart, for they shall see the Saviour.

Blessed are the
peace-makers, for
they shall be called
God's sons.

Blessed are they
that live aright,
for theirs is the
kingdom of
heaven.

These blessings
are promised to
those who follow
poverty, pity,
[Fol. 83b.]
penance,
meekness, mercy,
chastity,
peace and pa-
tience,

¹ MS. *fyn*.
Poverty and pa-
tience are to be
treated together.

They are "fettled
in one form,"
and have one
meed.

Poverty will
dwell where she
lists,

and man must
needs suffer.
² *mon* (?).

Poverty and pa-
tience are play-
fellows.

What avails im-
patience,

if God send
affliction?

Patience is best.

Did not Jonah
incur danger by
his folly?

³ MS. *tyme*.

Thay ar happen also þat halden her pese,
For þay þe *gracious* godes sunes schal godly be called ;
þay ar happen also þat con her hert stere,
For hores is þe heuen-ryche, as I er sayde. 28
These arn þe happes alle aȝt þat *was* bihyȝt weren,
If we þyse ladyes wolde lof in lyknyng of þewes ;
Dame pouert, Dame pitee, Dame penaunce þe þrydde,
Dame Mekenesse, Dame mercy & Miry clannesse, 32
& þenne Dame pes & pacyence put in þer-after.
He were happen þat hade one, alle were þe better,
Bot syn¹ I am put to a poynt þat pouerte hatte,
I schal me poruay pacyence, & play me with boþe ; 36
For in þe tyxte, þere þyse two arn in teme layde,
Hit arn fettled in on forme, þe forme & þe laste,
& by quest of her quoyntyse enquylen on mede,
& als in myn vpynyoum hit arn of on kynde ; 40
For þer as pouert hir proferes ho nyl be put vtter,
Bot lenge where-so-euer hir lyst, lyke oþer greme,
& þere as pouert enpresses, þaȝ mon pyne þynk,
& þere as pouert enpresses, þaȝ mon pyne þynk, 44
Much maugre his mun,² he mot nede suffer,
Thus pouerte & pacyence arn nedes play-feres.
Syþen I am sette with hem samen, suffer me by-houes,
þenne is me lyȝtloker hit lyke & her lotes prayse,
þenne wyþer wyth & be wroth & þe wers haue. 48
ȝif me be dyȝt a destyné due to haue,
What dowes me þe dedayn, oþer dispit make ?
Oþer ȝif my lege lorde lyst on lyue me to bidde,
Oþer to ryde, oþer to renne, to rome in his ernde, 52
What grayþed me þe grychchyng bot grame more seche ?
Much ȝif he me ne made, maugref my chekes,
& þerne þrat moste I þole, & vnþonk to mede,
þe[t] had bowed to his bode, bongre my hyure. 56
Did not Ionas in Iude suche Iape sum-whyle,
To sette hym to sewrte, vnsounde he hym feches ?
Wyl ȝe tary a lyttel tyme³ & tent me a whyle,
I schal wysse yow þer-wyth as holy wryt telles. 60

II.

- H**it bi-tydde *sum-tyme in þe termes of Iude,*
 Ionas ioyned watȝ *þer-inne ientyle prophete ;*
 Goddes glam to *hym glod, þat hym vnglad made,*
 64 *With a roghlych rurd rownded in his ere ;*
 “Rys radly,” he says, “& rayke forth euen,
 Nym þe way to nynyue, wyth-outen *oper* speche,
 [Fol. 84a.] & in þat cete my saȝes soghe alle aboute,
 68 þat, in þat place at þe poynt, I put in þi hert ;
 For Iwysse hit arm so wykke þat in þat won dowelleȝ,
 & her malys is so much I may not abide,
 Bot venge me on her vilanye & venym bilyue ;
 72 Now sweȝe me þider swyftly & say me þis arende.”
 When þat steuen watȝ stynt, þat stownded his mynde,
 Al he wrathed in his wyt & wyþerly he þoȝt,
 If I bowe to his bode & bryng hem þis tale,
 76 & I be Nummen in Nuniue, my nyes begynes ;
 He telles me þose traytours arm tyypped schrewes,
 I com wyth þose tyþynges, þay ta me bylyue,
 Pyneȝ me in a prysoun, put me in stokkes,
 80 Wryþe me in a warlok, wrast out myn yȝen.
 Þis is a *meruayl* message a man for to preche,
 Amonge enmyes so mony & mansed fendes ;
 Bot if my gaynlych god such gref to me wolde,
 84 For¹ desert of *sum* sake þat I slayn were,
 At alle peryles, *quod* þe prophete, I aproche hit no nerre,
 I wyl me *sum oper* waye, þat he ne wayte after ;
 I schal tee in-to tarce, & tary þere a whyle,
 88 & lyȝtly, when I am lest, he letes me alone.
 Þenne he ryses radly, & raykes bilyue
 Ionas toward port Iaph, ay Ianglande for tene,
 þat he nolde þole, for no-þyng, non of þose pynes,
 92 þaȝ þe fader þat hym formed were fale of his hele.
 “Oure syre syttes,” he says, “on sege so hyȝe
 In his g[l]wande glorye, & gloumbes ful lyttel,
- Jonah was a prophet of the gentiles.
 God's word came to him, saying,
 “ Rise quickly, take the way to Nineveh.
 Say that which I shall put in thine heart.
 Wickedness dwells in that city.
 Go swiftly and carry my message.”
 Jonah is full of wrath.
 He is afraid that the shrews will put him in the stocks,
 or put out his eyes.
 He thinks that God desires his death.
¹ MS. *fof.*
 He determines not to go near the city,
 but fly to Tarshish.
 Grumbling, he goes to port Joppa.
 He says that God will not be able to protect him.

- þaʒ I be nummen *in* nunne & naked dispoled,
 On rode rwly to-rent, *with* rybandes mony." 96
- Jonah reaches
 the port,
 finds a ship ready
 to sail.
 þus he passes to þat port, his passage to seche,
 Fyndes he a fayr schyp to þe fare redy ;
 Maches hym *with* þe maryneres, makes her paye,
 For to towe hym *in-to* taree, as tyd as þay myzt. 100
- Theseamen catch
 up the cross-sail,
 fasten the cables,
 weigh their an-
 chors,
 [Fol. 84b.]
 Then he tron on þo tres & þay her tramme ruchen,
 Cachen vp þe crossayl, cables þay fasten,
 Wiʒt at þe wyndas weʒen her ankres,
 Sprude spak to þe sprete þe spare bawe-lyne, 104
- and spread sail.
 Gederen to þe gyde ropes, þe grete eloþ faller ;
 þay layden *in* on ladde-borde & þe lofe wynnys.
 þe blyþe breþe at her bak þe bosum he fyndes,
 He swenges me þys swete schip swefte fro þe hauen. 108
- A gentle wind
 wafts the ship
 along.
 Was never a Jew
 so joyful as was
 Jonah then.
 Watʒ neuer so Ioyful a Iue, as Ionas watʒ þenne,
 þat þe daunger of dryʒtyn so derfly ascaped ;
 He wende wel þat þat wyʒ þat al þe world planted,
 Hade no maʒt *in* þat mere no man forto greue. 112
- He has, however,
 put himself in
 peril,
 Lo ! þe wytles wrechehe, for he wolde noʒt suffer,
 Now hatʒ he put hym *in* plyn of peril wel more ;
 Hit watʒ a wenyng vn-war þat welt *in* his mynde,
 þaʒ he were soʒt fro samarye þat god seʒ no fyrrer, 116
- in fleeing from
 God.
 þise he blushed ful brode, þat burde hym by sure,
 þat ofte kyd hym þe earpe þat kyng sayde,
 Dyngne dauid on des, þat demed þis speche,
 In a psalme þat he set þe sauter *with-inne* ; 120
- The words of
 David.
 O Foleʒ *in* folk feleʒ oþer whyle,
 & vnderstonde vmbestounde, þaʒ he be stape fole,
 Hope ʒe þat he heres not þat eres alle made ?
 Hit may not be þat he is blynde þat bigged vche yʒe. 124
- Does He not hear,
 who made all
 ears ?
 He is not blind
 that formed each
 eye.
 Jonah is now in
 no dread.
 Bot he dredes no dynt þat dotes for elde,
 For he watʒ fer *in* þe flod foundande to taree ;
 Bot, I trow, ful tyd, ouer-tan þat he were,
 So þat schomely to schort he schote of his ame. 128
- He is, however,
 soon overtaken.
 The wielder of all
 things has de-
 vices at will.
 For þe welder of wyt, þat wot alle þynges,
 þat ay wakes & waytes, at wylle hatʒ he slyʒtes ;

- He calde on þat ilk crafte he earf *with* his hondes,
 132 þay wakened wel þe wroþeloker, for wroþely he cleped: He commands
 "Ewrus & aquilon, þat on est sittes, Eurus and Aquilo to blow.
 Blowes boþe at my bode vpon blo watteres."
 Þenne wat; no tom þer bytwene his tale & her dede, The winds blow
 136 So bayn wer þay boþe two, his bone for to wyrk. obedient to His
 An-on out of þe norþ est þe noys bigynes, Out of the north-
 When boþe breþes con blowe vpon blo watteres; east the noise
 Ro; rakkes þer ros *with* rudnyng an-vnder, begins.
 140 Þe see soujed ful sore, gret selly to here; [Pol. 85a.]
 Þe wyndes on þe womne water so wrastel to-geder, Storms arose,
 þat þe waves ful wode waltered so hiþe, winds wrestled
 & efte busched to þe abyne þat breed fysches; together, the
 144 Durst nowhere for ro; arest at þe bothem. and never rested.
 When þe breth & þe brok & þe bote metten, Then was Jonah
 Hit wat; a ioyles gyn þat Ionas wat; izne, joyless.
 For hit reled on rouu[d] vpon þe ro;e yþes. The boat reeled
 148 Þe bur ber to hit baft þat braste alle her gere, around.
 Þen hurled on a hepe þe helme & þe sterne, The gear became
 Furst to murte mony rop & þe mast after. out of order.
 Þe sayl sweyed on þe see, þenne suppe bihoued Ropes and mast
 152 Þe coge of þe colde¹ water, & þenne þe ery ryses; were broken.
 zet coruen þay þe cordes & kest al þer-oute. A loud cry is
 Mony ladde þer forth-lep to laue & to kest, raised.
 Seopen out þe scaþel water, þat fayn seape wolde; ¹ MS. *clolde*.
 156 For be monnes lode² neuer so huþer, þe lyf is ay swete. Many a lad
 Þer wat; busy ouer-borde bale to kest labours to lighten
 Her bagges, & her feþer beddes, & her bryzt wedes, the ship.
 Her kysttes, & her coferes, her caraldes alle, ² *lote* (?).
 160 & al to lyzten þat lome, zif leþe wolde schape; They throw over-
 Bot euer wat; ilyche loud þe lot of þe wyndes, board their bags
 & euer wroþer þe water, & wodder þe stremes. and feather beds.
 Þen þo wery for-wrozt wyst no bote, Not still the wind
 164 Bot vchon glewed on his god þat gayned hym beste; rages, and the
 Summe to vernagu þer vouches a-vowes solemne, waves become
 Summe to diana deuout, & derf neptune, wilder.
 Each man calls
 upon his god.
 Some called upon
 Vernagu, Diana,
 and Neptune,

- to the sun and to the moon. To mahoun & to mergot, þe mone & þe sunne,
& vche lede as he loued & layde had his hert. 168
- Then said one of the sailors : þe me bispeke þe spakest dispayred wel nere :
" Some lawless wretch, that has grieved his God, is in the ship. I leue here be sum losynger, sum lawles wrech,
þat hatz greued his god & gotz here amonge *vous* ;
Lo al synkes in his synne & for his sake marres ! 172
- I advise that we lay lots upon each man. I lovne þat we lay lotes on ledes vchone,
& who-so lympeþ þe losse, lay hym þer-oute ;
[Fol. 85b.] & quen þe gulty is gon what may gome trawe,
When the guilty is gone the tempest may cease." Bot he þat rules þe rak may rwe on þose oþer ? 176
" This is agreed to. þis watz sette in ascent, & ssembled þay were,
All are assembled, Herzed out of vche hyrne to hent þat falles.
from all corners of the ship, A lodes-mon lytly lep vnder hachches,
For to layte mo ledes & hem to lote bryng, 180
Bot hym fayled no freke þat he fynde myzt,
Saf Ionas þe Iwe þat Iowked in derne.
He watz flowen for ferde of þe flode lotes
In-to þe boþem of þe bot, & on a brede lyggede, 184
On helde by þe hurrok, for þe heuen wrache,
Slypped vpon a sloumbe, selepe, & sloberande he routes.
There he falls asleep. Slypped vpon a sloumbe, selepe, & sloberande he routes.
Soon he is aroused, þe freke hym frunt *with* his fot & bede hym ferk vp,
þer ragnel in his rakentes hym rere of his dremes ; 188
Bi þe haspede he hentes hym þeme,
& broyt hym vp by þe brest & vpon borde sette,
and brought on board. Arayned hym ful runyschly what raysoun he hade
Full roughly is he questioned. In such slaþtes of sorþe to slepe so faste ; 192
Sone haf þay her sortes sette & serelych deled,
& ay þe¹ lote, vpon laste, lymped on Ionas.
The lot falls upon Jonah. þe me aseryed þay hym sekete, & asked ful loude,
Then quickly they said : " What the devil hast thou done, doted wrech ? 196
" What the devil hast thou done, doted wrech ?
What seekest thou on the sea ?
What seekest thou on the sea ?
Hast thou no God to call upon ?
With þy lastes so luþer to lose *vous* vchone ?
Hatz þou, gome, no *gouvernour* ne god on to calle,
þat þou þus slydes on slepe when þou slayn worþes ? 200
Of what land art thou ? Of what londe art þou lent, what laytes þou here
Whyder in worlde þat þou wylt, & what is þyn arnde ?

- Lo þy dom is þe dyȝt, for þy dedes ille!
- 204 Do gyf glory to þy godde, er þou giȝde hens.”
 “ I am an Ebru,” *quod* he, “ of Israyl borne ;
 þat wyȝe I worchyp, I wyſſe, þat wroȝt alle þynges,
 Alle þe worlde *with* þe welkyn, þe wynde & þe sternes,
 208 & alle þat woneȝ þer *with-inne*, at a worde one.
 Alle þis meſchef for me is made at þys tyme,
 For I haf greued my god & gulty am founden ;
 For-þy bereȝ me to þe borde, & haþeþes¹ me þer-oute,
 212 Er gete ȝe no happe, I hope forſoþe.”
 He oſſed hym² by vnnynges þat þay vnder-nomen,
 þat he watȝ flawen fro þe faee of frelyeh dryȝtyn ;
 þenne ſuch a ferde on hem fel & flayed hem *with-inne*,
 216 þat þay ruyt hym to rowwe & letten þe rynk one.
 Haþeles hyȝed *in* haſte *with* ores ful longe,
 Syn her ſayl watȝ hem aſlypped on ſydeȝ to rowe ;
 Heſ & hale vpon hyȝt to helpen hym ſeluen,
 220 Bot al watȝ nedles note, þat nolde not bityde :
 In bluber of þe blo flod burſten her ores,
 þenne hade þay noȝt *in* her honde þat hem help myȝt ;
 þenne nas no counfort to keuer, ne counſel non oþer,
 224 Bot ionas *in-to* his Iuis Iugge bylyue.
 Fyrſt þay prayen to þe prynee þat prophetes ſcruen,
 þat he gef hem þe grace to greuen hym neuer,
 þat þay *in* baleleȝ blod þer blenden her handeȝ,
 228 þaȝ þat haþel wer his, þat þay here quelled.
 Tyd by top & bi to þay token hym ſynne,
In-to þat lodlyeh loȝe þay luehe hym ſone ;
 He watȝ no tytter out-tulde³ þat tempeſt ne ſeſſed,
 232 þe ſe ſaȝtled þer-*with*, as ſone as ho moȝt.
 þenne þaȝ her takel were torne, þat totered on yþeȝ,
 Styffe ſtremes & ſtreȝt hem ſtrayned a whyle,
 þat drof hem dryȝlyeh adoun þe depe to ſerue,⁴
 236 Tyl a ſwetter ful ſwyþe hem ſweȝed to bonk.
 þer watȝ louyng on lofte, when þay þe loude wonnen,
 To oure mercyable god, on moyses wyſe,
- Thou art doomed for thy ill deeds.”
- Jonah ſays: “ I am a Hebrew, a worſhipper of the world’s Creator.
- All this miſchief is cauſed by me,
- [Fol. 86a.]
¹ *baþes* (?).
 therefore caſt me overboard.”
² *hem* (?).
 He proves to them that he was guilty.
 The mariners are exceedingly frightened.
- They try to make way with their oars,
- but their endeavours are uſcleſs.
- Jonah muſt be doomed to death.
- They pray to God,
- that they may not ſhed innocent blood.
- Jonah is caſt overboard.
- The tempeſt ceases and the ſea ſettles.
³ *out-tulte* (?).
- The ſtiff ſtreams drive the ſhip about.
⁴ *ſerue* (?).
 At laſt they reach a bank.
 The ſeamen thank God.

and perform
solemn vows.

Jonah is in great
dread.

With sacrafyse vp-set, & solempne vowes,
& graunted hym vn-to be god & graythly non oþer; 240
þa; þay be Iolef for Ioye, Ionas zet dredes,
þa; he nolde suffer no sore, his seele is on anter;
For what-so worþed of þat wyȝe, fro he *in water* dipped,
Hit were a wonder to wene, ȝif holy wryt nere. 244

III.

Jonah is shoved
from the ship.

¹ MS. to to.

[Fol. 86b.]
A wild whale
swims by the
boat.

He opens his
swallow,

and seizes the
prophet.

² *swaynes* (?).

It is not to be
wondered at that
Jonah suffered
woe.

The prophet is
without hope.

³ *waulez* (?).

Cold was his
comfort.

⁴ *þrwen* (?).
Jonah was only
a mote in the
whale's jaws.
He entered in by
the gills,
and by means of
one of the intes-
tines of the fish,
came into a space
as large as a hall.

Now is ionas þe Iwe Iugged to¹ drowne;
Of þat schended schyp men schowued hym sone.
A wylde walterande whal, as wyrde þen schaped,
þat wat; beten fro þe abyne, bi þat bot flotte, 248
& wat; war of þat wyȝe þat þe water soȝte,
& swyftely swenged hym to swepe & his swol; opened;
þe folk zet haldande his fete þe fysch hym tyd lentes,
With-uten towche of any tothe he tult *in* his þrote. 252
Thenne he swenge; & swaynes² to þe se boþem,
Bi mony rokke; ful roȝe & rydelande strondes,
Wyth þe mon *in* his mawe, malskred *in* drede.
As lyttel wonder hit wat; ȝif he wo dreȝed, 256
For made þe hyȝe heuen kyng, þur; his honde myzt,
Warded þis wrech man *in* warlowes gutte;,
What lede mozt lyue bi lawe of any kynde,
þat any lyf myzt be lent so longe hym *with-inne*? 260
Bot he wat; sokored by þat syre þat syttes so hiȝe,
þa; were waule;³ of wele, *in* wombe of þat fissehe,
& also dryuen þur; þe depe, & *in* derk waltre;.
Lorde! colde wat; his cumfort & his care huge, 264
For he knew vehe a caec & kark þat hym lymped;
How fro þe bot *in-to* þe blober wat; *with* a best lachched,
& þrwe⁴ *in* at hit þrote, *with-uten* þret more,
As mote *in* at a muuster dor, so mukel wern his chawle;, 268
He glydes *in* by þe giles, þur; glaymande glette,
Relande *in* by a rop, a rode þat hym þoȝt,
Ay hele ouer hed, hourkande aboute,
Til he blunt *in* a blok as brod as a halle; 272

- & þer he festnes þe fete & fathmez aboute,
 & stod vp *in* his stomak, þat stank as þe deucl;
 þer *in* saym & *in* sorþe þat sauoured as helle,
- 276 þer watȝ bylded his bour, þat wyl no bale suffer;
 & þenne he lurkkes & laytes where watȝ le best,
 In vehe a nok of his naucl, bot nowhere he fyndeȝ
 No rest ne recouerer, bot ramclande myre,
- 280 In wych gut so euer he gotȝ; bot euer is god swete;
 & þer he lenged at þe last & to þe lede called.
 “Now prynee, of þy prophete pité þou haue!
- [Fol. 87a.] þaȝ I be fol, & fykel, & falec of my hert,
- 284 De-woyde now þy vengauunce, þurȝ vertu of rauthe;
 Thaȝ I be gulty of gyle as gaule of prophetes,
 þou art god, & alle gowdeȝ ar grayþely þyn owen;
 Haf now merey of þy man & his mys-dedes,
- 288 & preue þe lyztly a lorde, *in* londe & *in* water.”
 With þat he hitte to a hyrne & helde hym þer-inne,
 þer no de-foude of no fylþe watȝ fest hym abute;
 þer he sete also sounde, saf for merk one,
- 292 As *in* þe bulk of þe bote, þer he by-fore sleped.
 So *in* a bouel of þat best he bideȝ on lyue,
 þre dayes & þ[r]e nyȝt ay þenkaunde on dryȝtyn,
 His myȝt & his merei, his mesure þenne;
- 296 Now he knaweȝ hym *in* care þat couþe not *in* sele.
 Ande euer walteres þis whal bi wyldren depe,
 þurȝ mony a regioun ful roȝe, þurȝ ronk of his wyllc,
 For þat mote *in* his mawe mad hym, I trowe,
- 300 þaȝ hit lyttel were, hym wyth to wamel at his hert,
 Ande assayled þe segge; ay sykerly he herde
 þe bygge borne on his bak & bete on his sydes;
 þen a prayer ful prest þe prophete þer maked
- 304 On þis wyse, as I wene, his wordeȝ were mony:

The prophet fixes his feet firmly in the belly of the whale.

He searches into every nook of its navel.

The prophet calls upon God.

He cries for mercy.

He sits safely in a recess,

in a bowel of the beast, for three days and three nights.

The whale passes through many a rough region.

Jonah makes the whale feel sick.

The prophet prays to God in this wise:

IV.

“Lorde to þe haf I eleped, *in* careȝ ful stronge,
 Out of þe hole þou me herde, of hellen wombe

“Lord? to thee have I cried out of hell’s womb.

- I calde, & þou knew myn vncler steuen ;
 Thou dippest me in the sea. 308
 Thy great floods passed over me.
 þou dipteꝝ me of þe deȝe se, in-to þe dymme hert,
 þe grete flem of þy flod folded me vmbē ;
 Alle þe goteꝝ of þy guferes, & groundeles powles,
 & þy stryuande stremeꝝ of stryndeꝝ so mony,
 The streams drive over me. 312
 In on daschande dam, dryneꝝ me ouer ;
 I am east out from thy sight.
 & ȝet I say, as I seet in þe se boȝem,
 ‘ Care-ful am I kest out fro þy cler ȝȝen
 & descuered fro þy syȝt ; ȝet surely I hope,
 Este to trede on þy temple & teme to þy seluen.’ 316
 I am wrapped in water to my wo stoundeꝝ,
 The abyss binds me.
 þe abyne byndes þe body þat I byde inne ;
 þe pure poplande hourle playes on my heued,
 [Fol. 87b.]
 The rushing waves play on my head. 320
 To laste mere of vche a mount man am I fallen ;
 Thou possessest my life.
 þe barreꝝ of vche a bonk ful bigly me haldes,
 þat I may lachehe no lont¹ & þou my lyf weldes ;
 þou schal releue me renk, whil þy ryȝt slepeꝝ,
¹ lond (?). 324
 þurȝ myȝt of þy mercy þat mukel is to tryste.
 In my anguish I remembered my God,
 For when þæcces of anguych watȝ hid in my sawle,
 þenne I remembred me ryȝt of my ryeh lorde,
 and besought His pity.
 Prayande him for peté his prophete to here,
 þat in-to his holy hous myn orisoun moȝt entre. 328
 I haf meled with þy maystres mony longe day,
 Bot now I wot wyterly, þat þose vnwyse ledes
 þat affyen hym² in vanytē & in vayne þȝynges,
² hem (?).
 For þink³ þat mountes to noȝt, her mercy forsaken ; 332
³ þyng (?).
 Bot I dewoutly awowe þat verray betȝ halden,
 When I am delivered from this danger,
 Soberly to do þe sacrafyse when I schal saue worȝe,
 I will obey thy commands.”
 & offer þe for my hele a ful hol gyfte,
 & halde goud þat þou me hetes ; haf here my trauthe.” 336
 Theñne oure fader to þe fysch ferslych biddeꝝ,
 God speaks fiercely to the whale,
 þat he hym sput spakly vpon spare drye ;
 and he vomits out the prophet on a dry space.
 þe whal wendeꝝ at his wylle & a warȝe fyndeꝝ,
 & þer he brakeȝ vp þe buyrme, as bede hym oure lorde. 340
 þenne he swepe to þe sonde in sluchched cloþes,
 Jonah has need to wash his clothes.
 Hit may wel be þat mester were his mantyle to wasche ;

- þe bonk þat he blosched to & bode hym bisyde,
 344 Wern of þe regiounes ryzt þat he reneyed hade;
 þenne a wynde of goddeȝ worde efte þe wyȝe bruxleȝ,
 “Nylt þou neuer to nuniue bi no-kyuncȝ wayeȝ?”
 “ȝisse lorde,” *quod* þe lede, “lene me þy grace
 348 For to go at þi gre, me gayneȝ non¹ oþer.”
 “Ris, aproche þen to prech, lo þe place here!
 Lo! my lore is in þe loken,² lance hit þer-inne.”
 þenne þe renk radly ros as he myȝt,
 352 & to niniue þat naȝt he neȝed ful euen;
 Hit watȝ a ceté ful syde & selly of brede,
 On to þrengre þer-þurȝe watȝ þre dayes dede.
 [Fol. 88a.] þat on Iournay ful Ioynt Ionas hym zede,
 356 Er euer he warpped any worde to wyȝe þat he mette,
 & þenne he cryed so eler, þat kenne myȝt alle;
 þe trwe tenor of his teme he tolde on þis wyse:
 “ȝet schal forty dayeȝ fully fare to an ende,
 360 & þenne schal Niniue be nomén & to noȝt worþe;
 Truly þis ilk toun schal tylte to grounde,
 Vp-so-doun schal ȝe durne depe to þe abyne,
 To be swolȝed swyftly wyth þe swart erþe,
 364 & alle þat lyuyes here-inne lose þe swete.”
 þis speche sprang in þat space & spradde alle aboute,
 To borges & to bacheleres, þat in þat burȝ lenged;
 Such a hidor hem hent & a hatel drede,
 368 þat al chaunged her chere & chylled at þe hert.
 þe segge sesed not ȝet, bot sayde euer ilyche
 “þe verray vengaunee of god schal voyde þis place.”
 þenne þe peple pitosly pleyned ful styлле,
 372 & for þe drede of dryȝtyn doured in hert;
 Heter hayreȝ þay hent þat asperly bited,
 & þose þay bounden to hier bak & to her bare sydeȝ,
 Dropped dust on her hede & dymly bisoȝten,
 376 þat þat penaunce plesed him þat playneȝ on her wronge.
 & ay he cryes in þat kyth tyl þe kyng herde;
 & he radly vp-ros & ran fro his chayer,

God's word comes to the prophet.

¹ MS. *mon*.

He is told to preach in Nineveh.

² *loken* (ʔ).

By night Jonah reaches the city. Nineveh was a very great city.

Jonah delivers his message;

“Yet forty days and Nineveh shall come to an end.”

It shall be turned upside down, and swallowed quickly by the black earth.”

This speech spreads throughout the city.

Great fear seizes all.

The people mourn secretly,

clothe themselves in sack-cloth,

and cast ashes upon their heads.

The message reaches the ears of the king.

He rends his robes,	His ryche robe he to-rof of his rigge naked, & of a hep of askes he hitte in þe mydde;	380
clothes himself in sackloth,	He askez heterly a hayre & hasped hym vmbē, Sewed a sekke þer abof, & syked ful colde;	
and mourns in the dust.	þer he dased in þat duste, with droppande teres, Wepande ful wonderly alle his wrange dedes.	384
He issues a decree,	þenne sayde he to his seriauntes, "samnes yow bilyue, Do dryue out a deere demed of my schen,	
that all in the city, men, beasts, women and children, prince, priest, and prelates, should fast for their sins. Children are to be weaned from the breast.	þat alle þe bodyes þat ben with-inne þis borȝ quyk, Boþe burnes & bestes, burdeȝ & childer, Veh prynce, vche prest & prelates alle, Alle faste frely for her falce werkes; Seseȝ childer of her sok, soghe hem so neuē, Ne best bite on no brom, ne no bent nauþer, Passe to no pasture, ne pike non erbes,	388 392
The ox is to have no hay, nor the horse any water.	Ne non oxe to no hay, ne no horse to water; Al schal erye for-clemmed, with alle oure clere strenþe, þe rurd schal ryse to hym þat rawþe schal haue;	396
Who can tell if God will have mercy?	What wote oþer wyte may ȝif þe wyȝe lykes, þat is hende in þe hyȝt of his gentryse?	
Though He is mighty, He is merciful,	I wot his myȝt is so much, þaȝ he be mysse-payed, þat in his mylde amesyng he mērey may fynde; & if we leuen þe ļayk of oure layth synnes, & styлле steppen in þe styȝe he styȝtleȝ hym seluen, He wyl wende of his wodschip, & his wrath leue,	400
and may forgive us our guilt. All believed and repented.	& for-gif <i>vas</i> þis gult ȝif we hym god leuen." þenne al leued on his lawe & laften her synnes, Par-formed alle þe penaunce þat þe prynce radde;	404
God forgave them through his goodness.	& god þurȝ his godnesse forgef as he sayde, þaȝ he oþer bihyȝt, [&] with-helde his vengauunce.	408

V.

Much sorrow set-
tles upon Jonah.

He becomes very
angry.
He prays to God
and says :

Muche sorȝe þenne sattedel vpon segge Ionas,
He wex as wroth as þe wynde towarde oure lorde,
So hatȝ anger onhit his hert; he calleȝ
A prayer to þe hyȝe prynce, for pryne, on þys wyse: 412

- " I biseche þe syre now þou self iugge,
 Watȝ not þis ilk my worde þat worþen is nouþe,
 þat I kest in my euntre, when þou þy earp sendeȝ,
 416 þat I schulde tee to þys toum, þi talent to preche ?
 Wel knew I þi cortaysye, þy quoynt soffraunce.
 þy bounté of debonerté & þy bene grace,
 þy longe abydyng wyth lur, þy late vengaunee,
 420 & ay þy mercy is mete, be mysse neuer so huge.
 I wyst wel when I hade worded quatsoeuer I cowþe,
 To manace alle þise mody men þat in þis mote dowelleȝ,
 Wyth a prayer & a pyne þay myȝt her pese gete,
 424 & þerfore I wolde haf downen fer in-to taree.
 Now lordle laeh out my lyf, hit lastes to longe,
 Bed me bilyue my bale stour, & bryng me on ende,
 [Fol. 81v.] For me were swetter to swelt, as swyþe as me þynk,
 428 þen lede lenger þi lore, þat þus me les makeȝ."
 þe soum of oure souerayn þen swey in his ere,
 þat vpbraydes þis burne vpon a breme wyse :
 " Herk renk ! is þis ryȝt so ronkly to wrath,
 432 For any dede þat I haf don oþer demed þe ȝet ?"
 Ionas al Ioyles & Ianglande vp-ryses
 & haldeȝ out on est half of þe hyȝe place,
 & farandely on a felde he fetteleȝ hym to bide,
 436 For to wayte on þat won what schulde worþe after.
 þer he busked hym a bour, þe best þat he myȝt,
 Of hay & of euer-ferne & erbeȝ a fewe,
 For hit watȝ playn in þat place for plyande greneȝ,
 440 For to schylde fro þe schene, oþer any schade keste.
 He bowed vnder his lyttel boþe, his bak to þe sunne,
 & þer he swowed & slept sadly al nyȝt,
 þe whyle god of his graee ded growe of þat soyle,
 444 þe fayrest bynde hym abof þat euer burne wyste.
 When þe dawande day dryȝtyn eon sende,
 þenne wakened þe wyȝ vnder wodbynde,
 Loked alofte on þe lef þat lyled grene ;
 448 Such a lefsel of lof neuer lede hade,

" Was not this
 my saying,
 when Thy mes-
 sage reached me
 in my own
 country ?
 I knew Thy great
 goodness,

Thy long-suffer-
 ing,
 and Thy mercy.

I knew these men
 might make their
 peace with Thee,

therefore I fled
 unto Tarshish.

Take my life from
 me, O Lord !

It is better for
 me to die than
 live."

God upbraids
 Jonah, saying :
 " Is this right to
 be so wroth ?"

Jonah, jangling,
 uprises,

and makes him-
 self a bower,
 of hay and ever-
 fern,

to shield him
 from the sun.

He slept heavily
 all night.

God prepared a
 woodbine.

Jonah awakes,
 and is exceed-
 ingly glad of the
 bower.

- For hit wat; brod at þe boþem, boþted onlofte,
 Happed vpon ayþer half a hous as hit were,
 A nos on þe norþ syde & nowhere non ellez,
 Bot al schet in a schaze þat schaded ful cole. 452
- The prophet,
 underits gracious
 leaves,
 þe gome glyzt on þe grene graciose leues,
 þat euer wayned a wynde so wyþe & so cole;
 þe schyre sunne hit vmbeschon, þa; no schafte m;zt
 þe mountaunce of a lyttel mote, vpon þat man schyne, 456
- is protected from
 the sun's rays.
 þe gome so glad of his gay logge,
 Lys loltrande þer-inne, lokande to tounce,
 So blyþe of his wodbynde he balteres þer vnde[r],
 þat of no diete þat day þe¹ deucl haf, he rozt; 460
- ¹ *de* altered
 to þe.
 Jonah wishes he
 had such a lodge
 in his own
 cou[n]try.
 [Sol. 89b.]
 & euer he lazed as he loked þe loge alle aboute,
 & wysched hit were in his kyth, þer he wony schulde,
 On heze vpon Effraym oþer ermoznes hillez,
 "I-wysse a worþloker won to welde I neuer kepced." 464
 & quen hit nezed to nazt nappe hym bihoued;
 He slyde; on a sloumbe, slep sloghe vnder leues,
 Whil god wayned a worme þat wrot vpe þe rote,
 & wyddered wat; þe wodbynde bi þat þe wyze wakned; 468
 & syþen he warne; þe west to waken ful softe,
 & saye; vnte² þeferus þat he syfle warme,
 þat þer quikken no cloude bi-fore þe eler sunne,
 & ho schal busch vp ful brode & breune as a candel. 472
- God prepared a
 worm,
 that made the
 woodbine wither.
 þen wakned þe wyze of his wyl dremes,
 & blusched to his wodbynde þat broþely wat; marred,
 Al welwed & wasted þo worþelych leues;
 þe schyre sunne hade hem schent, er euer þe schalk
 wyst, 476
- ² *vnto*(?).
 þen hef vp þe hete & heterly breuned;
 þe warm wynde of þe weste wertes he swyþe;
 þe man marred on þe molde þat mozt hym not hyde,
 His wodbynde wat; away, he weped for sorþe, 480
- Jonah awakes
 and finds his
 woodbine des-
 troyed.
 The leaves were
 all faded.
 With hatel anger & hot, heterly he calle;:
 A! þou maker of man, what maystery þe þynke;
 þus þy freke to forfare forbi alle oþer,
- The sun beat
 upon the head of
 Jonah.
 He is exceedingly
 angry,

- 484 *With alle meschef þat þou may, neuer þou me spare? I keuered me a cumfort þat now is caȝt fro me, My wod-bynde so wlonk þat wered my heued, Bot now I se þou art sette my solace to reue;*
- 488 *Why ne dyȝtteȝ þou me to diȝe; I dure to longe?" ȝet oure lorde to þe lede lanced a speche:*
"Is þis ryȝt-wys þou renk, alle þy ronk noyse, So wroth for a wodbynde to wax so sone,
- 492 *Why art þou so waymot wyȝe for so lyttel?"*
"Hit is not lyttel," quod þe lede, "bot lykker to ryȝt, I wolde I were of þis worlde wrapped in moldeȝ."
- 496 *If I wolde help my honde werk, haf þou no wonder; þou art waxen so wroth for þy wod-bynde, & trauayledeȝ neuer to tent hit þe tyme of an howre,*
- [Fol. 89a.]
 500 *Bot at a wap hit here wax & away at an oȝer, & ȝet lykeȝ þe so luȝer, þi lyf woldeȝ þou tyne;*
þenne wyte not me for þe werk þat I hit wolde help, & rwe on þo redles þat remen for syne.
- 504 *Fyrst I made hem myself of materes myn one, & syȝen I loked hem ful longe & hem on lode hade;*
& if I my trauayl schulde tyne of termes so longe, & type doun ȝonder toun when hit turned were,
- 508 *þe sor of such a swete place burde synk to my hert, So mony malicious mon as mourneȝ þer-inne;*
& of þat soumme ȝet arm summe such sotteȝ for madde,
- 512 *As lyttel barneȝ on barme þat neuer bale wroȝt, & wymmen vnwytté þat wale ne couȝe þat on hande fro þat oȝer, for¹ alle þis hyȝe worlde,*
Bitwene þe stele & þe stayre disserne noȝt cunen, What rule renes in roun bitwene þe ryȝt hande & his lyfte, þaȝ his lyf schulde lost be þer-for;
- 516 *& als þer ben doumbe besteȝ in þe burȝ mony, þat may not syne in no syt hem seluen to greue, Why schulde I wrath wyth hem, syȝen wyȝeȝ wyl torne, & eum² & enawe me for kyng, & my carpe leue?*
- and prays God that he may die. God rebukes the prophet.
 "Dost thou well," He says, "to be angry for the gourd?"
- Jonah replies "I would I were dead."
 God asks if it is to be wondered at that He should help His handy work.
 Is not Jonah angry that his woodbine is destroyed, which cost him no labour?
- God is not to be blamed for taking pity upon people that He made.
- Should He destroy Nineveh the sorrow of such a sweet place would sink to His heart.
- In the city there are little bairns who have done no wrong.
- ¹ MS. fol.
 And there are others who cannot discern between their right hand and their left hand.
- There are also dumb beasts in the city incapable of sinning.
- ² Or eun.

Wer I as hastif a[s] þou, heere were harme lumpen, 520

Couþe I not þole bot as þou þer þryued ful fewe ;

I may not be so mal[i]cious & mylde be halden,

Judgment must
be tempered with
mercy.

He that is too
hasty to rend his
clothes must
afterwards sit
with worse ones
to sew them to-
gether.

For malyse is noȝ[t] to mayntyne bouthe mercy *withinne* ;

Be noȝt so gryndel god man, bot go forth þy wayes." 524

Be preue & be pacient, *in* payne & *in* Ioye,

For he þat is to rakel to renden his cloþeȝ,

Mot ofte sitte *with* more vn-sounde to sewe hem togeder.

Poverty and pain
must be endured.

For-þy when pouerté me enpreceȝ & payne; *in*-noȝe, 528

Ful softly *with* suffraunce saȝttel me bihoueȝ,

Patience is a
noble point,
though it dis-
pleases oft.

For þe penaunce & payne to preue hit *in* syȝt,

þat pacience is a nobel poynt, þaȝ hit displese ofte. Amen.

NOTES.

- Page 1. l. 2, *to*, very. 8 *sengeley in synghure*, ever in singleness (uniqueness).
 Now is Susan in sale *sengelehe* arayed.
 Pistel of Susan, Vernon MS., fol. 317.
- 11 *dewyne*, pine; *for-dolked*, for-wounded (severely hurt). 16 *heuen my happe*, increase my happiness. 17 *þrych my hert þrange*, through my heart pierce. 20 *style stounde*, a secret sorrow.
- 23 *O moul þou marrez a myry mele*,
O mould (earth) thou spoilest a merry discourse.
- P. 2. l. 27 *Blomez blayke & blue & rede*,
 Flowers yellow, blue, and red.
- 49 *spenned*, wrung.
- 51, 52 A secret grief in my heart dinned (resounded),
 Though reason set myself at peace.
- 53 *spenned*, allured, enticed away.
- 54 *Wyth fyrte skyllez þat faste fajt*,
 With trembling doubts that fast fought (struggled).
- P. 3. l. 76 *bollez=bolez*, trunks of trees. 78 *on vcha tynde*, on each branch.
 92 *reken myrþe*, pleasant, joyous mirth.
- P. 4. l. 99 *þe derþe þer-of*, the value (preciousness) thereof. 101 *in wely wyse*, in joyful mood. 102 *derez*, injuries, harms. 103 *fyrre*, farther. 105 *rawez & randez*, borders and paths. 107 *I wan to*, I reached. *Winne* in O.E. was used much in the same way as we now employ the word *get*.
- 112 *Wyth a rownande rourde raykande aryzt*,
 With a murmuring (whispering) sound flowing aright.
- 113 *founee*, bottom; *stepe*, bright. 114 *glente*, shone; *glyzt*, glistened.
- 115 *A[s] stremande sternez*, as glittering stars; *stroþe*, stout, brave. 119 *loze*, deep. 125 *dryzly halez*, strongly (or deeply) flows. 126 *bred ful bred-ful=bretful* (?), full to the brim.
- P. 5. l. 131 *waynez*, grants. 132 *hittez*, seeks. 138 *gayn*, opposite.
- 142 *I hopede þat mote merkea worz*,
 I supposed that building was devised.
- 149 *stote & stare*, stand (loiter) and gape.

- 150-1 *To fynde a forþe, faste con I fonde,
Bot woþe; mo I-wysse þer ware,
To find a way fast did I go,
But paths more indeed there were.*
- 153 *wonde*, cease, abstain (from fear). 155 *newe note*, a new matter. 163 *blysnande whyt*, glistening white. See 197.
- P. 6. l. 165 *schere*, purify, refine.
- 169 *þe more I frayste hyr fayre face.*
The more I examined her fair face.
- frayst (fraist)* usually signifies to try, tempt.
- 170 *foute*, tried, examined, *found*.
- 176 *Such a burre myzt make myn herte blunt,
Such a blow might make mine heart feint.*
- 179 *þat stonge myn hert ful stray atount,*
Should we not read—þat stonge myn hert ful stray a stout (?), “full stray a stout” = a blow full stray.
- 187 *chos*, was following, was seeking.
- 188 *Er I at steuen hir mozt stalle,*
Before I could place her within reach of discourse.
- 190 *seme = semely*, seemly.
- P. 7. l. 208 *flurted*, figured. Cf. *flurt*-silk, figured-silk.
- 210 *Her here heke al hyr vmbo-gon,*
Her hair eke (also) all her about gone.
- 212 *Her ble more blayt*, her complexion whiter. 213 *schornz goldie schyr*
refined gold pure. 216 *porfyl*, hem of a dress, or rather an embroidered hem. 217 *poyned*, ornamented, trimmed.
- 223-4 *A mannez dom myzt dryȝly demme.*
Er mynde mozt malte in hit mesure,
A man's judgment might greatly dim,
Before (his) mind could discourse of it in sufficient terms of praise.
- 226 *No = ne* (nor) would be a better reading. 230 *wyþer half*, opposite side.
- P. 8. l. 243 *myu one*, myself. 244 *layned*, kept secret, hidden. 251 *Fro*, from the time that. *towen & twayned*, made two and separated.
- P. 9. l. 272 *is put in preef*, has been proved. 275 *bote of þy meschef*, the remedy of thy misfortune (misery).
- 290 *Wy borde ze men so maide ze be ?*
Why should you talk, so foolish you are ?
- P. 10. l. 307 *westernays*, wrongly, in vain ? It may be another form of western-ways, from the A. Sax. *weste*, barren, empty ; *western*, a desert place. Or is it connected with A. Sax. *winstre*, the left hand ?
- 320 *þy corse in clot mot ealder keue,*
Thy body in earth (clods) must colder plunge.
- 321 *for-garte* forfeited. 322 *zore fader* for *form-fader*, first-father. 323 *drery = dreary*, dreary (?). *boȝ (= bos = bus ?) veh ma (man ?) drew*, behoves each man to drive (go). See B. l. 687.
- 327-8 *Now haf I foute þat I for-lete
Schal I este forgo hit er euer I fyne ?
Now I have found what I have lost.
Shall I again forego it ere ever I die ?*

- P. 11. l. 336 *durande doel*, lasting grief.
 343 *For anger gaynez þe not a cresse,*
 For anger avails the not a cress,
 (*i.e.* not a mite). Cf. the following passage from "Piers' Ploughman," p.
 174, l. 5629: "Wisdom and wit now
 Is noght worth a *kerse*."
 353 *Stynst (stynt?) of þy strot & fyne to flyte,*
 Leave off thy complaining and cease to ehide.
 354 *blyþe* is here used as a substantive in the sense of bliss, joy. *swefte* =
 swift. 356 *hyr craftes kyþe*, manifest her powers.
 359-60 *For marre oþer madde, morne & myþe,*
Al lys in him to dyzt & deme.
 For to ruin, or make foolish, grieve or to soothe,
 All lies in him to order and doom.
 363 *If rapely raue*, etc. = *If rapely I raue*, etc. (?) 368 Though I go
 astray, my dear, adored one.
- P. 12. l. 369 *lyþes*, grant.
 374 *Bot much þe bygger zet watz my mon,*
Fro þou watz wroken fro vch a woþe.
 But much the greater yet was my moan (sorrow),
 From (the time) thou wast banished from every path.
 377 *now leþez my loþe*, now my sorrow ceases (is softened). 382 *marereþ* =
mareþ (?). 386 *mate*, dejected. 402 *I hete þe*, I promise the.
- P. 14. l. 446 *in hyt self beyng*, in its very being. 455 *gyng*, company. 460 *Temen*,
 are united, joined. *tryste*, trusty, faithful, firm.
- P. 16. l. 511 *wryþen*, toil, literally to turn, twist. 512 *keruen*, dig. *caggen*, draw.
man = *maken*, make. Cf. *ma* = make, *ta* = take, *tan* = taken. 522 *tozt*, binding,
 firm. 524 *pray* (so in MS.), read *pay*. 535 *at ze moun*, that ye are able.
- P. 17. l. 560 *a grete*, in the gross, a head. 563 *plete*, plead, ask for.
 572 *be = he* (?).
- P. 18. l. 575 *þaz her sweng wyth lyttel at-slykeþ,*
 Though their labour (blow) with little falls off (fails to accomplish much).
 605 *chyche*, niggard. 608 *goteþ*, streams; *charde*, past tense of *charre*, to
 turn, deviate.
- P. 19. l. 617 *bourne abate* = *burne abade*, man continued. 626 *bylyne*, by lineage descent.
- P. 20. l. 645 *Bot þer on com a bote as-tyt,*
 But there came one as a remedy at once.
 659 *in sely stounde*, in a happy moment. 671 *glente*, fell, slided.
- P. 21. l. 680 *dylle*, slow, sluggish. 681 *dyt = dyde*, did (?), or *dotz*, does (?). 690
oure, prayer.
- P. 22. l. 726 *sulpande synne*, defiling, polluting, sin. 727 *bylde*, building. 735
reme, realm.
- P. 23. l. 752 *Of carpe*, discourse of. 754 *hawyng*, condition, behaviour. 757 *bete*,
 save, ransom. 759 *make*, wife. 775 *vnder cambe* = *under-cam*, came
 under, took an inferior position (?).
- P. 24. l. 802 *& as a lombe þat clypper in lande nem,*
 And as a lamb that a *shearer* has taken, etc.

- 813-4 For us he let himself be scourged and buffeted, and stretched upon a rough tree (*i.e.* nailed to the cross).
- P. 25. l. 836 *as bare*, (?) *al bare*, openly. See 1025.
 837 *Lesande þe boke with leu3 sware*,
 Opening the book with leaves square.
 839 & *at þat syst vche douth con dare*,
 And at that sight each doughty (one) did tremble (with fear).
 849 *enle = encli = onely or outepi (?) = singly, alone.*
- P. 26. l. 864 *tulle farande = tale farande*, pleasing story.
 873 *hue*, cry, voice. 876 *lote*, sound.
- P. 27. l. 896 *lote*, features. 909 *hynde = hende*, gentle, courteous (one). 911 *bust-wys as a blose*, boisterous (wild) as a blaze (flame).
 916 *With nay þou neuer my rusful bone*,
 Do thou never refuse my mournful request.
- P. 28. l. 948 *So is hys mote with-outen moote*,
 So is his building without mote (blemish).
- P. 29. ll. 975-6 & *I an-ende3 þe on þis syde*
Schal see, tyl þou to a hill be veued,
 And I opposite thee on this side
 Shall go, till thou to a hill be passed.
 980-81 & *blusched on þe burghe, as I forth dreued*,
Byyonde þe brok fro me warde keued,
 And looked on the city, as I forth drove (urged),
 Beyond the brook that cut me off from (the object of my desire).
- P. 30. l. 1018 *Musporye = was pure (?)*. 1022 *brode & stayre*, broad and steep (high).
 1025 *þat gleut as glayre*, that shone as amber.
- P. 31. l. 1030 *fon*, ceased, the preterite of *fine*. 1038 *fat3 = fade3*, fades. 1041 *whate3 = wat3*, was.
- P. 32. ll. 1065-66 *Þe gates stoken wat3 neuer zet*,
Bot eutr more vpen at vche a lone.
 The gates shut were never yet,
 But ever more open at every lane.
 1073 *to euen with*, to equal with, to match with. 1084 *fat3ure = fas3ure*, forni (?).
- P. 33. l. 1124 *to loue*, to praise. 1127 *in melle = in-melle = i-melle*, among. Ct. *in-lyche* and *i-lyche*, etc.
- P. 34. l. 1141 *Þe lombe delyt non lyste to wene*,
 The lamb's delight none desired to doubt.
 1146 *taste and lude*, followed and preceded (?).
 1161 *Dot of þat munt I wat3 bi-talt*,
 But from that purpose I was aroused (shaken).
 1163 *bi-calt = bi-called (?)*, called away.
- P. 35. l. 1165 *flone = flong (?)*, flang. 1193 *helde*, willingly (inclined).
- P. 37. l. 3 *forering = for-bering (?)*. 10 *reken*, reverently, solemnly. 12 *elche gret mede*, take great reward. 16 & *hym to greme eachen*, and him to wrath drive. 18 *hugherlych*, fitly, decently. 21 *scouynous & skyg*, scrupulous and particular; *skyg* implies dread, fear, shyness. 23 *in a carp*, in a discourse. 24 *heuened ayt happe3*, exhibited eight blessings. 25 *me myner*, I remember.

- P. 38. 1. 27 *hapenez*, is happy, blessed. 29 *as so saytȝ*, as one says.
 32 *May not byde þat burne* (? burre) þat hit his body neȝen,
 May not abide (suffer) that man (? blow), that it (? he) should approach his body.
 39 *helded*, approached. 41 *totȝ* = *totȝ* = toes. 49 *worþlych*, worshipful
 (? *worldlych*, worldly). 50 *in her* (? *herin*). 52 *here dere*, beloved heir. 54
comly quoyntis, comely attire. 56 *with selaȝt*, against (for) slaughter. 59
roþeled, ready prepared, literally hastened. 62 *skyly*, device, excuse.
- P. 39. 1. 65 *nayed*, refused; *nurned*, uttered. 71 *a-dreȝ*, aback, aside.
 76 *More to wyte is her wrange*, þen any wyllē gentyl,
 More to blame is their fault, than any forlorn gentile.
Wyllē has the significations of wandering, astray; as "*wyl dremes*,"
 wandering dreams, "*wyllē of wone*," astray from human habitations,
 having lost one's way; and hence *wyllē* is often used to denote uncertainty,
 bewilderment. 81 *laȝeȝ*, invite. 90 *stytled*, established, placed. 91 *þe*
marchal, i.e. the marshal of the hall, whose duty it was, at public festivals,
 to place every person according to his rank and station. 95 *at þi banne*,
 at thy command. 96 *renischche renkeȝ*, strange men. 97 *layteȝ ȝet ferre*,
 search yet farther.
- P. 40. 1. 99 *wayteȝ*, watch. 103 *balterande eruppeleȝ*, limping cripples. *Balter*
 signifies to jump, skip, hop, etc. 110 *demed*, decreed.
 112 *Hit weren not alle on wyueȝ suneȝ, wonen with on fader*,
 They were not all one wife's sons, begotten with one father.
 127 *& rehayte rekenly þe riche & þe poucren*,
 And cheer, prince-like (nobly), the rich and the poor.
Rehete is the most common form of the word :
 "Him would I comforte and *rehete*."—Rom. Rose, l. 6509.
 131 *syled fyrrē*, proceeded farther. 132 *Tron fro table to table*, went from
 table to table. *Tron* is the pret. of the verb *tryne*, to go, walk.
- P. 41. 1. 134 *Hit watȝ not*, there was one (who) was not. 135 *þryȝt*, thrust; *un-*
þryuandely, badly. 144 *ratted*, rent, torn. 145 *goun febele*. Cf. *feble wede*,
 bad or poor clothing.—Havelok the Dane, l. 418. 149 *broȝe wordeȝ*, angry
 (fierce) words. 150 *Hurkele*, cower, hang. *Hurkele* signifies, literally, to
 squat, nestle, rest. 153 *laled*, spoke (quickly). 164 *fulȝed*, baptised. 166
harne lache, take hurt.
- P. 42. 1. 179 *As*, also; *bolnande pryȝde*, swelling pride.
 180 *Þroly in-to þe deuēleȝ þrote man þryngeȝ bylyue*,
 Roughly into the devil's throat man is thrust soon.
 181 *colwarde*, deceitful, treacherous. I have not been able to meet with the
 word *colle* used as noun or verb in any writer of the 14th or 15th century.
Col occurs, however, as a prefix, in *Col-prophet* (false prophet), *Col-fox*
 (crafty fox), used by Chaucer; *Col-knyfe* (treacherous knife), which occurs
 in the "Townley Mysteries." 200 *hatel of his wyllē*, anger of his will.
- P. 43. 1. 207 *attled*, endowed. 215 *metȝ* = *mess* (?), pity. 216 *tynt þe tyȝe dool*,
 lost the tenth part. 222 *wewed*, cut off. *swap*, blow. 230 *þe wrech*
saytled, appeased the vengeance. 231 *wylnesful*, wilfulness.
 233 *For-þȝ þaȝ þe rape were rank, þe rawȝe watȝ lyttel*,
 Wherefore, though the blow were smart, the sorrow was little.
 237 *in obedyent* = *in-obedyent* (?), disobedient.

- P. 44. l. 246 *drepe*, destroy (slay). 257 *forme-foster* should be *forme-fostere*, being in apposition with *auncetere*. 261 For *lede* read *ledē* (?). 270 *deyter of þe douþe*, the daughters of the mighty (doughty) ones. 271 *ou folken wyse*, after the manner of men.
- P. 45. l. 273 *meþele*, immoderate, intemperate. 274 *alosed*, (? noted). 298 *þryuen*, grown up, adult. 306 *uryed* = annoyed, i.e. displeased.
- P. 46. l. 320 *duande*, shutting. 321 *halke*, recesses. 331 *þis meyny of aȝte*, this company (household) of eight. 335 *horwed*, unclean.
- P. 47. l. 350 *with-ouen þrep*, without contradiction, gainsaying. 354 *a rowtande ryge*, a rattling shower. 359 *styste* = *stynce*, stops, ceases. 362 & *alle woned in þe whicheche*, and all abode in the ark. *Whicheche* is another (and genuine) form of *hutch*.
365 *Wultes out ech walle-heued, in ful wode stremc*,
Bursts out each well-head (spring, fountain) in full wild streams.
365 *brymme*, stream. 366 *þe mukel lauande loghe*, the great flowing deep.
369 *fon*, ceased. 373 *moon*, moan, sorrow. 374 *dowced*, availed. 375 *wylger*, wilder, fiercer. 376 *dowelled* = *dwelled*. 377 *feng to þe flyt*, took to flight. 378 *Vuche burde with her barne*, each woman with her child (bairn).
- P. 48. l. 379 *bowed*, hastened; *brentest*, highest, steepest. 380 *heterly*, quickly, (hotly); *haled*, rushed. 381 *Bot al wat nedle her note*, but their device was altogether in vain. 382 *þe roȝe raynande ryg*, the rough raining shower; *raykande wave*, flowing waves. 383 *boþom*, a bottom or valley. 384 *denmed*, collected, accumulated. 391 *þe hyȝe*, the heights, high grounds. 392 *bausene*, badgers. 394 *re-cowerer*, succour, refuge. 395 *þat amounted*, etc., read *þat amounted þe mase*, etc., that the astonishment increased. (Professor Child). 397 *Ei þat*, by that time. This phrase is still preserved in the North of England.
399 *Frendeȝ, fallen in fere, faþmed to-geder*.
Friends, fallen in company, embraced (fathomed) together.
The verb *faþme* in Early English also signifies to *grope*. 400 *dryȝ*, suffer; *delful*, doleful. 404 *freten*, devoured; *waveȝ*, waves. 406 *hurkled*, rested. This word is still preserved in the local dialects of the North of England, with the sense of "to cower," "squat." 407 *mourkne*, rotten. 409 *here*, company. 411 *aȝt-sum*, in care, sorrowful. 413 *hurlande goteȝ*, rushing streams. 414 *kytheȝ, vucouþe*, unknown regions.
- P. 49. l. 421 *flyt*, current, flitting. 424 *hempen*, the passive participle of *lympon*, to befall, happen. 430 *ȝreȝ* is evidently an error for *ȝþeȝ*, waves. 433 *Rae*, moving clouds, mists. Still in provincial use. 436 *meth*, pity, mercy. 438 *lasned*, lessened, became smaller. 439 *stae vp þe stangeȝ*, closed up the pools. *Stang* = *stanc*, *stank*, a word still used in the North of England. 441 *loȝ* = *logh*, deep. 443 *lome* = *loom*, i.e., the ark. 446 *rasse* = the provincial *raise*, a mound. 448 *wern* = *were* (?). 449 *kyste* = chest (ark).
- P. 50. l. 451 *eggeȝ, edges*, banks, hills; *unhuled*, uncovered. 452 *bynne*, within. Cf. *boute*, without. 461 *smach smack, seent*; *smoltes* (? *smolte*, i.e. smelt). 463 *þederly*, quickly, soon; *stencn*, command, literally voice. 466 *fodeȝ*, persons; *elleȝ*, provided that. 469 *doune* = *dovene*, a female dove (see line 481).

476 *dreily*, drearily, sorrowfully. 480 *naytly*, dexterously (neatly). 482 *borne*=*burne*, stream. 483 *skwe*, sky, cloud; *skowte*, looks.

P. 51. l. 485 *downe*=*dovene* (see ll. 469, 481). 487 *What! lo!* 490 *sajdlyng*, reconciliation. 496 *woned*=*waned*, decreased, gone down. 498 *tyned*, enclosed. 499 *gode* *glan*, God's message (word); *glod*, came, literally glided. 501 *walt wafte* (?) (see B. l. 857). 504 *þroly þrublande in þronge*, quickly pressing in throng (crowd), *i.e.*, huddling together. 509 *breþe*, steam, savour. 511 *spede* & *spylle*, prospers (speeds) and spoils. 517 *barnage*, childhood.

P. 52. l. 525 *sadde*, sharp, bitter. 529 *þen wat; a skyllly skyualde*, then was a design (purpose) manifested (ordered). 531 *nayte*, use, employ. 533 *wryþe*, crawl, creep. 534 *folmarde*, polecat. 536 *lake ryftes*, fissures of the lake. 537 *Herne* = *erne*, eagles. 539 *at a brayde*, in a moment.

P. 53. l. 558 *merked*, ordained. 561 *raht*, extended to, gave. 566 *syt*, fault. 567 *quyke*, living (things); *qued*, wickedness. 573 *vnhappen glette*, unfortunate filth, unhappy sin. 579 *heþyng of seluen*, contempt of [God's] self. 583 *steppe* *ye*, bright eye; *steppe*=*stepe* is often explained by steep, deep set; but we often meet with such phrases as "*stepe* stones," bright stones, "*stepe* starres," bright stars. 586 *losed þe listen*, lost the hearing; *lysten*, in O.E. has frequently the meaning of *to hear*. 587 *trawe*=*trawe*, trow, believe.

588 *þer is no dede so derne þat ditteþ his ynen.*

There is no deed so secret that closes His eyes (*i.e.* that He does not see).

P. 54. l. 591 *gropande*, searching, examining.

592 *Rypane of vche a ring þe reynyeþ & hert*

Trying (probing) the reins and heart of every man.

Rype is still used in the North of England in the sense of *to plunder*. Cf. our modern use of the word *ransack* with its earlier meanings of *to try*, *probe*, *search*. 596 *honyse*, disgraces, ruins, destroys. 598 *scarre*, literally *scares*, is frightened, startled. 599 *to drawe allyt*=*to draw a lyte*=*to draw back a little*. 603 *blykked*, shone, glared. 605 *schunt*, aside, from *schunt*, to slip away, retreat.

P. 55. l. 623 *orppedly*, quickly, hastily. 626 *happe*, cover, still in use in the north provincial dialects. 627 *som quat fat*, some sort of a vessel; *þe fyr bete*, make up the fire; *bete* signifies, literally, to mend. 632 *deruely*=*derfely*, quickly. 635 *þerue kake* = *therfe* or *tharfe* cakes, *i.e.*, cakes made without leaven. 646 *mensk*, thanks. 648 *leþe*, cease. 652 *þark*, select, chosen. 653 *for busmar*, in scorn.

655 *May þou traw for tykel þat þou tonne moþe,*

Mayst thou trow (believe) for the uncertainty (of such a thing) that thou mightest conceive; *for tykel*, on account of the uncertainty. 655 *sothly*=truly (? *sotly*, foolishly or *softly*).

P. 56. l. 659 *byene*=*ben*, been or *bycane*. The sense would require *hade* before *byene*, if *byene*=*ben*.

668 *þat for lot þat þay lansed ho lazed neuer,*

That for (any) sound that they uttered, she never laughed;

lot=late, in the sense of *sound*, is not very common in Old English authors. 670 *a-lo* = *lowly*, softly. 686 *blod*, child. 687 *bos*, behaves. 688 *atlyng*, intention, purpose; *vn-haspe*, disclose.

- P. 57. l. 696 *fylder*, join. 698 *amed*, placed; *oddely dere*, singularly dear. *Oddely* occurs in some northern works with the sense of illustriously, nobly. 699 *drury*, love; *doole alper-sweettest*, the sweetest of all gifts; gift the sweetest of all. 703 *come* is probably an error for *cone*, but it may signify, be kindled, produced, begotten. 706 *stollen*, stealthy, secret. 711 *smod*=the Scotch *smot*, *smad*, stain, filth. 719 *þe worre half*, the weaker portion, literally, the worse half. 723 *laue*, law.
- P. 53. l. 732 *smolt*, be at peace. 740 *for hortynng*, for hurting=for fear of hurting. This sense of *for* is very common in writers of the 16th and 17th centuries. 743 *fryst*, delay, put off. 747 *vslc*, ashes, cinders. 752 *leþe*, destroy. 754 *I schal my þro steke*, I shall moderate (literally, shut up) my anger. 756 *reken*, wise.
- P. 59. l. 764 *mese þy mode*, temper thy wrath. 778 *mere*, boundary, *meer*. 784 *lened*=leaned, reclined; but we may read *leued*=believed, remained.
- P. 60. l. 796 *vnder-þede*=*vnder-þete*, understood. 801 *knaueþ kote*, servant's house. It looks at first sight like *kuchieþ kote*. 802 *fatte*=*vai*, vessel. 803 *norne*=*urne*, request. 810 *gruþt*, gruched=begrudged. 813 *couþe*, knew. 814 *haylsed*, saluted. 824 *boute*, without. 830 *of glam debonere*, of pleasant, courteous conversation. 831 *wela-wynnely*, very joyfully.
- P. 61. l. 832 *woþe*=*wowe*, wall. 835 *wakker* comp. of *wayk*, weak. 836 *þmbe-lyþe*, surround. 838 *scowte-wach*, sentinel; *assery*, cry, shout, noise. 846 *þeþed*=chattered, gaggled; *þestande sorþe*, afflicting (or frothing) sorrow. 848 *brych*=what is low, vile, filthy (? *bryth*, breath); *vpbraydeþ*, raises. 849 *glyfte with þat glam*, was frightened at that speech. 855 *wounded no woþe*, avoided no danger (hurt). 859 *meled*, spoke. 860 *hendelayk*, courtesy, civility.
- P. 62. l. 871 *tayt*=lively. 874 *ayly*=*awly*, fearfully. 876 *out-comlynng*, a stranger. In this form it is still known in the North of England. *Comlynng* is the more usual form of the word in our early literature; *earle*=*churl*. 881 *þornen*, ran. 882 *wapped*, beat. 885 *in blande*=together (?); *banned*, cursed. 888 *nyteled*, laboured, toiled. 889 *of tayt*, from fear. *Teyt*, fear, alarm, occurs in the northern romance of Alexander. 890 *roþeled*, hastened. 892 *rylokest vnhap*, the most dreadful misfortune.
- 893
Ruddon of þe day-rarec ros vpon vþten.
The light of the day-break rose on the morn.
- 894 *merk*, darkness. 895 *ruþen*, rouse. 901. *cayre tid of þis kythe*, depart quickly from this land.
- P. 63. l. 905 *stemme no stepe*, stop (keep back), no step. Cf. our modern phrase "stem the tide." 909 *losen*, destroy. 911 *gorde*, rush. 912 *elater*, shatter. 915 *lynned*, kindled. 916 *þe brath of his breth*, the fierceness of his wrath. 918 *foþ-schip*, enmity. 921 *walle*=*wale*, choose; *wonnyng*, dwelling, abode. 927 *vtter*, without. 928 *wore*=*ware*=were. Cf. *thore*=*thare*=there. 931 *agayn-tote*, looking back; *tote* (toot) occurs frequently with the sense of "to peep," "look," in Early English.
- P. 64. l. 944 *Loke þe bowe now bi þot*, Look ye go now by (according to) command. 947 *greme*, wrath. 948 *wakan*, arouse, stir up. 950 *flytande*, chiding, murmuring. 955 *smachande*, savouring, smelling. 964 *ryftes*, fissures.

965 *cloutes*, pieces. 969 *Rydelles* = *redeless* = without counsel, helpless ;
rowtes, companies.

971 *Such a zomerly zarm of zellyng þer ryzed,*

Such a mournful (pitiful) outcry of yelling there rose.

P. 65. l. 976 *Trynande ay a hyze trot*, going ever (at) a great pace. 987 *louez*, not
loaves, but = the provincial *looves* = hands. 989 *dampned* = *dumped*, beaten
down. 991 *malserande mere*, accursed lake. 992 *on a lawe*, on a hill.

1000 *§ alle lyste on hir lik* (i.e. *liek*) *þat arn on lauunde bestes.*

“Als so sco loked hir behind,

A stan sco standes bi þat way

And sua sal do to domesday ;

In a salt stan men seis hir stand

þat best likes o þat land ;

þat anes o þe wok day,

þan is sco liked al away

And þan þai find hir on þe morn,

Hale als sco was ar beforn.”

(Cott. MS. Vesp. A. iii. fol. 17b.)

1002 *niye*, anguished.

P. 66. l. 1009 *a roþun of a reche*, a rush of smoke, a mass of vapour ; *blake*, the
black (pit). 1011 *slot*, fat, grease. 1016 *drouy*, turbid, from *droue*, to
trouble. 1024 *costez of kynde* = natural properties. 1030 *boþem broþely*,
filthy pit. 1031 *losyng*, perdition. 1033 *cooste* = properties. 1035 *alkaran*,
Maunderville employs the term *alkatran* ; *angre* = poisonous or grievous,
or *augre* = *aigre*, sharp. 1036 *saundyuer* = *sandiver*, glass-gall. 1037
waxlokes, waves. 1038 *spuniande*, cleaving, sticky. 1039 *se halues*, sea
coasts. 1041 *terne* = *tarne*, lake. 1044 *apple garnade* = pomegranate.

P. 67. l. 1072 *kynned*, conceived. 1076 *a schepon* = a stable.

P. 68. l. 1079 *reflaur*, smell, odour ; *rote*, decay. 1082 *þe reken fyþel*, the merry
fiddle. 1094 *lomerande blynde*, the hesitating (slow, creeping), blind.
The primitive meaning of *lomerande* seems to be that of *slow*, sluggish.
1108 *tyzt*, endeavour.

P. 69. l. 1113 *fenny*, dirty, filthy, and hence sinful. 1118 *to dele*, to exchange.
1123 For “*§ wax euer*,” etc., the sense seems to require that we should
read “*§ wax ho euer*,” etc. 1124 *in pyese* = whole. 1126 *blyndes of ble*,
becomes dull of hue, loses its colour. 1127 *No-bot*, only. 1141 *lastes*,
vices. 1142 *þewes* = *þeues* (?), thieves, or *unþewes*, vices (?).

P. 70. l. 1153 *tyzt me a tom* = give me an opportunity ; *tom* has the sense of *leisure*
and not of *time*. 1167 *fylsened*, helped, aided. 1172 *lut*, late, slow.
1178 *þorpes*, cities.

P. 71. l. 1186 *skete skarmoch*, *skelt*, brisk skirmish, hastened (came on quickly).
1190 *brutage* = *bretage*, parapets of a wall. 1202 *blench*, stratagem. 1205
at-wappe, escape. 1206 *skelt*, spread. 1208 *ruþed*, roused. 1209 *hard*
hattes, (?) hats made of tow ; *herd*, *hard* (*harden*, *hards*), in O. English
signify cloth made of tow.

P. 72. l. 1219 *faynest*, gladdest. 1224 *dreze þer his wyrdes*, endure there his
destiny. 1246 *to þe bronde*, to the sword.

P. 73. l. 1254 *on captes*, on horses. 1255 *fole wombes*, bellies of foals. 1259 *to*

- eayre at þe kart & þe kuy mylke*, to drag at the cart and milk the cows. 1265 *plat of*, strike off. 1284 *hamppred*=*hampered*, packed up for removal.
- P. 74. l. 1290 *hyttled*, ornamented. 1303 *modey*=*moody*, proud. 1313 *sesed*, took possession of.
- P. 75. l. 1327 *bi-ewp*=*bieneu*, acknowledged. 1330 *heldes*, descends. 1332 *grauen*, buried. 1334 *stalled in his stud*, placed in his stead (position). 1342 *tre*, wood; *telled*, raised. 1344 *gered*, covered, decked. 1346 *reden*, advise. 1354 *notyng*, devising, contriving; *gettes*, devices.
- P. 76. l. 1358 *awayment*, exhibition. 1361 *banne*, proclamation. 1362 *callyng*, decree. 1366 *vehe a kythyn kyng*, every king of countries. 1375 *luidisch lordes*, lords of nations. 1379 *plck*, spot (plot of ground).
- P. 77. l. 1396 *Stepe stayred* [þe] *stones of his stoute throne*,
Bright shone the stones of his firm throne.
1397 *hiled*=covered. 1398 *bounet*, went about. 1402 *strake steuen*=struck up sound. 1403 *wrasten krakkes*, sounds (notes) are raised. 1410 *foles*, fowls, birds. *flakerande*, flickering, fluttering. 1412 *on blonkken bak*, on the back of horses. In lines 1407-1412 we have evidently an allusion to the "table subtilties" of the fourteenth century. 1420 *wæred*, served. 1425 *dotage*, folly.
- P. 78. l. 1435 *schin*, shall. 1446 *besten blod*, blood of beasts; *busily*, laboriously. 1462 *fytyoles*, round towers.
- P. 79. l. 1472 *Penitotes*. So in MS., but read *Peritotes*. 1478 *cost*, contrivance. 1495 *iauwes*=worthless wretches, used by Hall and Spenser.
- P. 80. l. 1501 *wlates*, is disgusted. 1504 *wayned*, granted. 1505 *glotoun*, a general term of reproach. 1507 *vus*=use, drink. 1510 *kyppe*, take, seize, catch up. 1511 *birten*, pour out. 1517 *dotel*, fool. 1520 as each one was disposed so tossed he off the cup.
- P. 81. l. 1537 *neue*, fist. 1542 *lers*, features, but (?) *fers*, fears. 1543 *as a rad ryth*, as a frightened hound (literally mastiff). 1545 *rumisch saucz*, strange words. 1554 *skelten*, hasten. 1557 *þo draytes*, the characters. 1559 *ede*=went, but *bede*, bade, commanded. 1560 *warlayes*, wizards. 1566 *malt*, to soothe. 1568 *gered*, clothed.
- P. 82. l. 1585 *he wed wel ner*, he became nearly mad. 1603 *in stoundes*, at times.
- P. 83. l. 1606 *spured*, asked, enquired of. 1634 *tede*=*tene*, ten (?) 1637 *apyke*, adorn, clothe.
- P. 84. l. 1650 *loyed*, made low. 1654 *power*, power. 1674 *wasterne*, wilderness; *douelle*, dwelle. 1675 *braken*, fern.
- P. 85. l. 1678 *soly*, seat. 1684 *ay* (?)=hay. 1686 *ouer-seyed*, passed over. 1690 *wykes*, members. 1692 *clyde*, plaister (?). 1694 *bresed*, rough, bristly; Sir F. Madden interprets it *broken*. 1695 *campe hores*, shaggy hairs. 1697 *gledc*, kite. 1701 *wayned*, recovered. 1707 *hazerly*, properly.
- P. 86. l. 1713 *auyled*, defiled. 1716 *wale wyne*, choice wine; *in waryed stoundes*, in accursed moments.
- P. 87. l. 1755 *dayed*, dawned. 1759 *blykned*=*blykned*, became dark, blackened. 1760 *Mourkenes*, becomes murky. 1761 *lyst*, path. 1768 *layted*, sought. 1773 *ledes of armes*, men of arms. 1775 *þester*, darkness.

- P. 88. l. 1785 *slyppe*, escape. 1786 *honde-whyle*, a moment. 1788 *blende*, mingled. 1792 *now is a dogge also dere*, now is as valuable as a dog. 1808 *telled* = raised (?) *telles* = raises. 1811 *gere*, clothing.
- P. 89. l. 3 *þe swelme leþe*, lessen the heat. 4 *qued*, evil. 5 *syt*, sorrow; *sele*, happiness. 6 *þro*, anger.
 7 *þen is better to abyde þe bur vmbestoundes*,
 Then is it better to abide the blow sometimes.
 10 *melede*, related. 11 *ast*, eight. 12 *sunder-lupes*, severally. 13 *happen*, blessed.
- P. 90. l. 30 *lyknyng*, likeness; *þewes*, virtues. 42 *lyke oþer greme*, pleasing or displeasing. 47 *lytloker*, more easily; *lotes*, forms. 50 *what dowes me þe dedayn*, what avails me anger. 53 *grayþed*, availed. 56 *þe(t) had bowed*, etc., That should have been obedient.
- P. 91. l. 63 *Goddess glam to hym glod*, God's message came to him. 66 *wythouten oþer speche*, without contradiction, without more words. 67 *my sazes soghe*, etc., my saws (words) sow, etc. 77 *typped sehrewes*, great sinners; literally, extreme, tip-top, schrews. 78 *ta me*, take me, seize me. 82 *mansed*, cursed. 94 *gluande*, glowing, bright; *gloumbes*, sees (indistinctly).
- P. 92. l. 98 *to the fare*, to the voyage. 101 *tramme*, gear.
 104 *Sprude spak to þe sprete þe spare bawlyne*,
 Spread quickly to the spirit the spar bowline (?).
 106 *laide-borde*, larboard. 107 *blyþe breþe*, gentle wind; *bosum*, tide. 108 *He refers to breþe*. 112 *maȝt*, might; *mere*, sea. 115 *wenyng*, supposition. 117 *burde*, behoved. 119 *demed*, uttered. 122 *stapefole* = *stapeful* = high (?).
- P. 93. l. 131 *craftes*, power. 135 *tom*, interval. 140 *souzed*, sobbed, moaned; *selly*, marvel. 141 *wonne*, pale. 143 *busehed* = *bused*, went. 144 *for roȝ* = for roughness. 148 *bur* = wave. 150 *to murte*, (?) *to-marte*, crushed, broken in pieces. 152 *coge*, boat. 155 *scapel*, hurtful, dangerous. 156 *lode* = *lote*, lot. 160 *leþe*, calm, quiet. 161 *lot*, noise, roar.
- P. 94. l. 173 *I loſne*, I offer (this advice), propose. 183 *flode lotes*, the noises of the flood. 184 *brede*, board. 185 *hurrok*, oar. 191 *runyschly*, fiercely. 192 *slazte*, strokes. 198 *lastes*, crimes.
- P. 95. l. 208 *at a worde one*, at a word alone. 213 *ossed*, showed, proved; *vnynges*, signs. 216 *ruyt*, rush, hasten. 227 *baleleȝ*, innocent. 229 *synne*, after.
- P. 96. l. 247 *as wyrd þen schaped*, as fate then devised. 255 *malskred*, entranced, bewildered. 258 *warlowes*, monster's. 259 *lyue* = *leue*, believe. 262 *wauleȝ* = shelterless, destitute, but *wanleȝ* = *wonleȝ* = hopeless, is perhaps a better reading. 268 *chawleȝ*, jaws. 269 *glaymande glette*, slimy mud. 270 *rop*, gut, intestine.
- P. 97. l. 273 *faþmeȝ*, gropes. 275 *saym*, fat, grease. 277 *le*, shelter. 291 *merk*, darkness. 292 *bulk*, stern. 302 *borne* = *burne*, man.
- P. 98. l. 309 *flem* = *flam*, stream. 316 *to my wo stoundeȝ* = ? until my woe overpowers (confounds) me. 320 *to laste* ? to the last; *mere*, boundary. 325 *þaces*, blows. 329 *meled*, conversed. 338 *spare drye drye spar* (rafter) but ? *spare* = *space*. 339 *a warthe*, a ford. 341 *stuchched* = *sluched*, dirty, ruddy. 342 *mester*, need.

- P. 99. l. 345 *bruxlez*, reproaches, upbraids. 350 *loke* = *loken*, fastened. 362 *dumpe*, be thrust. 364 *swete*, life; *to lose þe swete* = to lose the (sweet) life. 372 *doured*, mourned, grieved. Cf. Sc. *dour*. 373 *IIeter hayreȝ þay hent*, etc., rough hair shirts they took, etc.
- P. 100. l. 395 *for-clenmed*, very hungry, starved. 396 *rurd*, cry. 400 *amcsyng* = *mcsyng* = *mese*, pity, mercy. 403 *wodschip*, wrath. 411 *ou-hit*, struck or inflamed (?); *ealleȝ*, addresses.
- P. 101. l. 418 *bene*, bountiful, kind. 419 *lur*, loss. 426 *bale-stour*, death-pang; *bale* in the sense of death is not very common. 447 *lylled*, flourished. 448 *lufsel* = *leaf-bower*. See Glossary.
- P. 102. l. 449 *boȝted*, curved. 450 *happed*, covered. 451 *a nos* = a projection, opening (?) or is it a clerical error for *abof* = *above*. 452 *schawe* = wood, shaw. 453 *glyȝt*, glanced. 460 *þe deuel* ? *deu eucl*, did evil. 470 *syȝle*, blow. 473 *wyl*, wandering. 478 *wertes he swyȝeȝ*, herbs he scorches.
- P. 103. l. 486 *wered*, protected. 489 *lansed*, uttered. 492 *waymoȝ* = angry, passionate. 502 *remen*, mourn, lament. 509 *soumme*, company.
- P. 104. l. 524 *gryndel*, angry. 526 *rakel*, hasty.

GLOSSARIAL INDEX.

- Abate, lessen, put an end to. A. 123; B. 1356.
- Abate, abode, A. 617.
- Abayst, downeast, abashed, B. 149, pret. of *abaisse* or *abash*, Fr. *esbahir*.
- Able, A. 599.
- Abof, above, A. 1023.
- Abominacione, B. 1173.
- Abroched, commenced, A. 1123.
- Abyde, (a) await, B. 436, 486; (b) endure, C. 7. A.S. *abidan*.
- Abydyng, *sb.* C. 419.
- Abyme, abyss, B. 363; C. 143.
- Abyt, habit, dress, B. 141.
- Accorde, } agreement, A. 509, Fr. Acorde, } *accorder*, to agree with.
- Achaped, escaped, B. 970.
- Achaufe, kindle, B. 1143.
- Acheue, accomplish, A. 475.
- Acroche, encroach, A. 1069, Fr. *acrocher*, to hook on; from *croc*, a hook.
- Adaunt = daunt, A. 157.
- Adoun, down, A. 988; B. 953.
- Adrez, aside, aback, B. 71. The word is used by Gower under the form *adrygh*. *O-dreghe*, *one-dreghe*, are other forms of the word. See *on-dreich*.
- "The tother withdrewe, *one-dreghe* And durste do none other." (Morte Arthure, p. 352.)
- "The tother drojhe him *o-dreghe* for drede of the knyhte." (Anturs of Arther, xliv. 3.)
- "He with drogh hym a *draght* & a dyn made." (T. B. 1224.)
- Adubement, } adornment, A. 84, Adubmente, } 85, O.Fr. *adoubement*; *dober*, *douber*, garnish, deck; Fr. *douber*, to rig or trim a ship; Prov. Fr. *adobar*, to arrange, prepare.
- Adyte, A. 349.
- Affraye, *sb.* fear, A. 1174; *vb.* frighten, B. 1780; Fr. *effrayer*, to scare, affright; *effroi*, terror. Cf. *fray*, to scare birds.
- Affyen, trust, C. 331.
- Agayn, } against, B. 266, 826, Agayne, } 1711. Agaynes, }
- Agayne, towards, B. 611.
- Agayn-tote, *sb.* a looking back, B. 931. *Tote*, look, peep, as a

- verb or a noun, is common in Old English writers.
- "She went up wightly by a wall syde, To the toppe of a tower, & tot ouer the water." (T. B. 862.)
- Age, A. 412, B. 426.
- Aglyzte, slipped from, A. 245.
Glyzt, as a verb, signifies not only to slip but to *glance*, look.
 Cf. *leme* = gleam, glance, slip.
- Alabaunderynes, B. 1470.
- Alarom, alarm, B. 1207.
- Al-bare, clearly, A. 1025.
- Alee = als, also, B. 1377.
- Alder = elder, A. 621, *Aldest*, A. 1042, B. 1333.
- Alder-men, elders, A. 887.
- Alegge, alledge, A. 703.
- Aliche, alike, B. 1477.
- Alkaran = alkatran, B. 1035.
- Alle-kynneȝ, all kinds of, A. 1028.
- Allyt = a lyt = ? a little, B. 599.
- Almyȝt, almighty, A. 498.
- Alofte, on high, B. 1183.
- Al-one, A. 933.
- Al-only, except, A. 779.
- Alosed, destroyed, B. 274. See *lose*.
- Alow, approve, praise, reward, A. 634. O. Fr. *louer*. Lat. *laudare*.
- Aloynte, removed, far from (from O.E. *aloigne*, *alogne*, to remove, carry off. O. Fr. *aloigner*).
- Aloȝ, alow, softly, B. 670.
- Als, also, B. 253, 827, C. 516.
- Also, as, B. 984, 1045, 1792.
- Also-tyd, } at once, immediately,
 Als-tyd, } B. 64. See *tyd*.
 As-tyd, }
- Al-ȝaȝ, although, A. 759.
- Alȝer-fayrest, fairest of all, B. 1379.
- Alȝer-fynest, finest of all, B. 1637.
- Alȝer-rychest, richest of all, B. 1666.
- Alȝer-swettest, sweetest of all, B. 699.
- Alum, B. 1035.
- Amaffised, B. 1470.
- Amarauȝ, B. 1470.
- Amatyst, amethyst, A. 1016.
- Ame, (1) *vb.* place, B. 698; (2) *sb.* purpose, C. 128. Germ. *ahmen*. Bavarian, *amen*, *hümen*, to gauge a cask, fathom, measure.
- Amended, B. 248.
- Amesyng, *sb.* moderation, C. 400. See *mese*.
- Amoneste, admonish, B. 818.
- Amounted, B. 395.
- Amoynt, company, A. 895.
- And = an, if, B. 864.
- An-ende (on-ende), lastly, finally, A. 186.
- An-ende = anente, opposite, A. 1136; respecting, A. 697.
- An-endeȝ = anentes, opposite, A. 975. Sc. *anens*.
- Anger, A. 343, B. 572.
- Angré, bitter, B. 1035.
- Anguyeh, anguish, C. 325.
- Ankreȝ, anchors, B. 418, C. 103.
- Anon, at once (= anane, onane, in one moment), A. 584.
- Anournement, ornament, B. 1290.
- Anoynted, B. 1446.
- Answar, answer, A. 518.
- Anter, peril, C. 242. To *aunter*, put a thyng in daunger, or adventure, *adventurer* (Palsgrave).

- An-vnder, under, A. 1081. Sc. *anonder*. Cf. *down* and *adown*, *low* and *alow*.
- Aparaunt, B. 1007.
- Apassed, past, A. 540.
- Apert, openly, A. 589.
- Apparaymente, ornaments, A. 1052.
- Apparement, ornaments, B. 1270. Fr. *appareiller*, to fit, suit.
- Appose, *vb.* question, A. 902. Fr. *apposer*, to lay or set on, or near to.
- Aproche, A. 686, B. 8, 167. Fr. *approcher*, draw near. Lat. *prope*, near.
- Apyke, adorn, B. 1479, 1637.
- Aquyle, demand, ask, obtain, A. 690, 966. O.Fr. *aquillir*, to gather.
- Aray, } A. 719, 1166; B. 816,
Araye, } 1442. O.Fr. *arroyer*,
arréer, dispose, set in order.
- Arayned, arraigned, C. 191. O.Fr. *arraisonner*, *arraigner*.
- Are, before, previously, B. 438, 1128.
- Arende, errand, message, C. 72, A.S. *aerend*, *aerende*.
- Arest, *sb.* abode, resting place, B. 906.
- Areset, *vb.* stop, cease, B. 766, remain, C. 144. Fr. *arrester*. Lat. *arestare*.
- Arewarde, apostate, B. 208. Sc. *areird*, backward.
- Arn, } are, A. 458, 628, B. 8,
Arne, } 1810.
- Aryue, A. 447.
- Aryzt, aright, A. 112.
- Arze, terrify, frighten, fear, B. 572, 713. Provincial *arfe*, *arghe*, afraid. Cf. "*Arwe* or *ferefulle* (*arwe*, K. *arowe* or *ferdfulle* P.). Timidus, pavidus, formidolus." (Prompt. Parv.) The original notion is that of laziness, inertness, and hence timidity, fear, etc. A.S. *earg*, inert, timid, weak. Ger. *arg*, bad. Du. *erg*. Icel. *argr*, lazy, cowardly. Sc. *argh*, *arch*, to hesitate, be reluctant.
- "Antepor *arghet* with austerne wordes." (T. B. 1977.)
- "Antenor, *arghly* auntrid of ship." (T. B. 1831.)
- "A! Anec. quoth the qwene
me *arzes* of my selfe,
I am all in aunter, sa
akis me ihe wame."
(K. Alex. p. 29.)
- "Sir Alexander and his ost was *arjed*
unfaire."
(*Ibid.* p. 132.)
- Ar, are, B. 1725.
- Are? anc, one, A. 711.
- As, also, B. 179.
- As-bare, ? *al bare*, clearly, openly, A. 836.
- Asayl, B. 1188.
- Ascape, escape, B. 569.
- Ascry, *sb.* cry, outcry, B. 1784. *vb.* C. 195. Swed. *anskri*, outcry, scream. O.N. *skri*, cry.
- Asent, } A. 391, "in *asent*," B.
Asente, } 788.
- Aske, ashes, B. 626.
- Askry, shout, cry, B. 1206. See *ascry*.
- Aslypped, escaped, lost, C. 218.
- Aspaltoun, asphalt, B. 1038.
- Asperly, sharply, C. 373.

- Assayl, C. 301.
 Assaped, cseaped, B. 1776.
 Assery, cry, shout. See *asery*.
 Assemble, B. 1364, 1769.
 Assemblé, A. 760.
 Asspye, espy, see, A. 704, 1035.
 Assyse, } form, fashion, A. 97, B.
 Asyse, } 844, serviee, B. 639.
 Astate, state, A. 393.
 Astraye, A. 1162.
 Astel, stole from, B. 1524.
 As-tyt, immediately, at once, A.
 645, B. 935.
 Asure, B. 1411.
 Aswage, C. 3.
 At, that, A. 672.
 Atlyng, purpose, B. 688. Sc.
ettle, to endeavour. N. Prov.
ettle, *attle*, intend. Icel.
aetla.
 "Armur & all thing *atlet* before."
 (T. B., 855).
 Aþel, noble, B. 258, 411, 940,
 gracious, B. 761, fine, B. 1276,
 A.S. *acþele*, noble, excellent.
 Atount, so much (?), A. 179.
 At-slyke, slip away, A. 575.
 Atteny, attain, reach, A. 548.
 Attled, endeavoured. See *atlyng*.
 Attled, endowed, B. 207. It
 sometimes occurs under the
 form *aghteld*. N. Prov. E. *ettle*,
 to deal out, distribute. A.S.
aecht, possession.
 "She was eldist & heire *ettit* to his
 londes." (T. B., 394.)
 At-wappe, escape, B. 1205. See
Wap.
 Atyre, B. 114.
 Augoste, august, A. 39.
 Aunectereꝝ, auncesters, B. 258.
- Aven, }
 Aune, } own, B. 11, 1222.
 Aunte, A. 233.
 Aunter, adventure, marvel, B.
 1600. See T. B., 1899.
 Auter, altar, B. 10.
 Autly, noble, B. 795. A.S. *áhtlice*,
 courageously, manfully.
 Avaunt, *sb.* promise, B. 664.
 Avayment, show, B. 1353. F.
avoier.
 Auaye, show, B. 1311.
 Aventure, adventure, A. 64. O.Fr.
aventure.
 Auise, advise, B. 1365.
 Avow, B. 664.
 Avoy, away! B. 863.
 Avyle, defile, B. 1151, 1713.
 Avysyoun, vision, A. 1184.
 Awayed, shown, A. 710.
 Awayle, avail, B. 408.
 Awowe, avow, C. 333.
 Ay, always, ever, A. 33, 720.
 A.S. *áva*, *a*, all, ever. O.Fris.
a. Germ. *je*, ever.
 Ayre, heir, B. 650, 1709.
 Ayþer, each, A. 831.
 Aywhere, everywhere, B. 228.
 Aþer = asure, B. 1457.
 Aþly = awly, fearfully, B. 874,
 937. Dan. *ave*, fear. Eng. *awe*.
 O. Eng. *agh*. Cf. A.S. *aglác*,
 misery, grief.
 Aþt, } ought, *pret.* of *aþe*, *agh*,
 Aþte, } or *awe*, B. 122.
 Aþt, eight, B. 357, C. 11, 29.
 Aþt-sum, sorrowful, B. 411.
 Aþtþe, eighth, A. 1011.
- Baboyne, baboon, B. 1409.
 Babtem, A. 627. See *Baptem*.

- Bachelere, batchelors, young men not yet raised to the order of knighthood, B. 86.
- Baft, abaft, C. 148. A.S. *baefta*, the hinder part.
- Bagge, baggage. C. 158,
- Bale, bales, C. 157. Sw. *bal*. Fr. *balle*, *bal*, a ball or pack.
- Bale, sorrow, woe; also misery, calamity, A. 18, 373; B. 1243, 1256; *bale*, A. 123, 807. O. Fris. *bale*. A.S. *bealu*, torment, destruction. Icel. *ból*. Phrases: "bodyly *bale*" (pain), A. 478; "*bale* (torment) of helle," A. 651, "*bale*-stour," death pang, C. 426.
- Balele; = baleless, innocent, C. 227.
- Balke, ridge of land, balk, A. 62. Icel. *balkr*, the division between the stalls in a cow-house. Sw. *balka*, to partition off. "To my shepe wylle I stalk, and herkyn anone, Ther abyde on a *balk*, or sytt on a stone."—(Town. Myst. p. 99.)
- Balleful = baleful, wretched, wicked, B. 979.
- Balter, hop, jump, skip, C. 459.
- Balterande, halting, limping, B. 103. Sc. *balter*, to dance. "He baltryde, he blyryde." (Morte Arthure, p. 66.) Etymologically it is connected with *palter* and *faller*, and is applicable either to the unsteady gait of the lame or faltering steps of the blind.
- Baly = bayly, authority, jurisdiction, dominion, A. 1083.
- Baneres, B. 1404.
- Banne, proclamation, decree, B. 95, 1361.
- Banne, curse, B. 468, 885. Sw. *bann*, excommunication; *banna*, to reprove, chide, curse. "Bannet worthe the bale tyme jat ho borne was." T.B. 1388.
- Banne, comfort, strengthen, B. 620. O.Sc. *bawne*.
- Bantel, A. 991, 1017; B. 1459, posts, pillars.
- Baptem, baptism, A. 627, 653.
- Baptysed, A. 818.
- Barayn, barren, B. 659.
- Bare, *adj.* naked, B. 452; *sb.* 791.
- Bare, only, B. 1573. Sw. *bara*.
- Bared, disclosed, B. 1149.
- Bare-headed, bare-headed, B. 633.
- Bareres, } bars, barriers, B. 963,
Barre; } 1239; C. 321. W. *bar*, rail, shaft. Fr. *barre*; *barrière*, a barrier. Cf. Sw. *s-parre*. Eng. *s-par*.
- Barme, bosom, C. 510. A.S. *bearm*. "*Barme* gremium." (Prompt. Parv.) "He fond Horn in arme On Rymenhilde *barme*." (K. Horn, p. 294.)
- Barnage, childhood, B. 517.
- Barne, child, son, A. 426; *barnez*, A. 1040; B. 1085. Sc. *bairn*. A.S. *bearn*.
- Baronage, nobility, B. 1424. See T. B., 211.
- Barounez, barons, B. 82, 1398.
- Barre, } bars, B. 884, 1263.
Barers, }
- Barst, burst, B. 963.

- Base, } base, foundation, A. 1000,
 Basse, } B. 1278. See T. B. 1652.
- Bassyn, basin, B. 1145, 1278.
- Bastele, B. 1187. "*Bastyle* of a castelle or cytye. Fascennia." (Prompt. Parv.)
- Basyng, base, A. 992.
- Bated, abated, B. 440.
- Bater, B. 1416.
- Batchment, B. 1459.
- Baþe, dip, plunge, B. 1248.
- Bausen, badger, B. 392. "*Bawstone* or *bawstone*, or a gray, *Taxus, melota*." (Prompt. Parv.)
- Bawelyne, bow-line, B. 417.
- Bay, recess, B. 1392. The original meaning seems to be *opening* of any kind. Cf. *bay*, space in a building between two main beams (Forby).
- Bayly, dominion, A. 315, 442.
- Bayn, *adv.* readily, willingly, A. 807, B. 1511; ready, C. 136. N. Prov. E. *bane*, near, convenient. "*Beyn* or *plyaunte*. *Flexibilis*." (Prompt. Parv.) *Bainly*, readily, T. B. 135.
- Baysment, abasement, A. 174.
- Bayte, B. 55. O.N. *beita*.
- Baytayed, fortified, B. 1183.
- Beauté, A. 749.
- Bed, } bid, command, invite; *p.p.*
 Bede, } *beden*, A. 715, B. 95, 440.
 See T. B. 389.
- Beke, beak, B. 487.
- Bekyrande, *sb.* biker, fighting, B. 1474. "*Bekyryn* or *fyghtyn* (*bikkeringe*), *Pugno*, *dimico*." (Prompt. Parv.)
- "Bolde men to batell and *biker* with hond." T. B. 2944.
- Bele, *vb.* boil, A. 18. N. Prov. E. *bele*.
- Bem, beam, ray, "*bem* of þe brode heuen," B. 603.
- Bem, tree, A. 814.
- Ben, }
 Bcne, } arc, *3rd pers. pl.* A. 572.
- Bench, seat, B. 130, 854.
- Bene, fair, A. 198.
- Bene, *adj.* kind, merciful, C. 418.
- Bent, field, plain, B. 532, 1675. See T. B. 1192.
- Ber, bore, *pret.* of *bere*, to bear, A. 426, B. 1480.
- Berdles, beardless, B. 789.
- Bereste, breast, A. 854.
- Berfray, watch tower, B. 1187. O.F. *berfroi*, *beffroit*. Fr. *bef-froir*. M. Lat. *belfredum*. The modern English *belfry* is a corruption of *berfray*.
- Beryl, A. 110, 1011.
- Beryng, condition, state, behaviour, B. 1060, 1228.
- Best, beast, B. 288, 351.
- Beste, *sb.* best (one), A. 279.
- Besten, of beasts, B. 1446.
- Bete, (the fire) mend, repair, kindle, B. 627, *p.p.* *bet*, B. 1012. Prov. E. *beat*, to mend, repair. A.S. *bétan*, (1) to improve, repair; (2) joined with *fyr* to mend a fire, to light or make a fire, to kindle.
- Bete, save, A. 757. A.S. *bétan*, to remedy. Du. *boeten*, mend, fine, expiate.
- Bet; = bes, shall be, A. 611. Present tense with future signification.
- Beucrage, drink, liquor, B. 1433,

1717. Fr. *beuvrage*, from Lat. *bibere*.
- Bewar, beware, B. 292.
- Bewté, A. 765.
- Be yng, *sb.* being, existence, A. 446.
- Bibbe, sip, drink, B. 1499. Prov. E. *beb.* Du. *biberen*, to drink much.
 "Bacus he was brayne-wode for *bebbing* ofwynes."
 (K. Alex. p. 154.)
- Bicalt, becalled, called from, A. 1163.
 "The kyng was full curteus, *calt* on a maiden. (T. B. 388.)
- Bi-*env*, acknowledged, B. 1327.
- Bidde, bide, abide. C. 51.
- Biden, *p.p.* of *bide*=*abide*, B. 616.
- Bifalle, }
 Byfalle, } befall, A. 186.
- Bifore, before, A. 49.
- Bigge, } great, B. 43, *bygger*, A.
 Bygge, } 374.
- Bigge, build, B. 1666. A. Sax. *byggan*. Icel. *byggja*. O.Sw. *byggja*, build, also inhabit.
- Bigly, strongly, C. 321. See T. B. 904.
- Bigonne, began, B. 123.
- Bihynde, behind, B. 918.
- Biholde, behold, B. 150.
- Bihyzt, promised, C. 29.
- Bikenne, give, hand over, B. 1296.
- Bilde, built, B. 1392.
- Bileue, remain, B. 1549.
- Bilooche, below, B. 116.
- Birle, pour out, B. 1511. Prov. E. *burle*. A.S. *byrelian*, to give to drink.
 "And seruanz war at this bridale That *birled* win in cupp and schal."
 (Met. Hom. p. 120.)
- Birolled, berolled, B. 959.
- Biseche, beseech, B. 614.
- Bisozten, besought, C. 375.
- Bispeke, speak, C. 169.
- Bisyde, beside, B. 926.
- Bi-talt, aroused, A. 1161. A.S. *tealtian*, *tealtrian*; (1) to *till*, shake; (2) to be in danger. William of Shoreham uses one form of this word:
 "For zef that water his kende lest That cristuinge stant *te-tealte*."
 (Poems, p. 9.)
 "For if that water its kind loseth, That christening standeth tottery, insecure" (*i.e.* not binding).
- Biteche, give up to, entrust to, B. 871; pret. *bitazt*.
- Bited, bit, C. 373.
- Bipenke, }
 Bipenke, } bethink, B. 1357.
- Bipozt, bethought, B. 125.
- Bityde, betide; pret. *bitydde*, C. 61
- Bityde, befall, B. 1804.
- Blade, B. 1105.
- Blake, black, A. 945; B. 747, 1449.
- Blame, *vb.* A. 275; B. 877, 1661; *sb.* B. 43.
- Blande, "in blande," together, B. 885. See *blende*.
- Blasfameye, }
 Blasfemyon, } B. 1661, 1712.
- Blayke, yellow, A. 27. Brockett has *blayke* with the sense of yellow, of a golden colour. "*Bleyke* of coloure." Pallidus, subalbus. (Prompt. Parv.)
 "Ther (in paradyse) were floures bothe blew and *blake*,
 Of alle frutes thei myth ther take."
 (Cov. Myst. p. 2.)

Blazt, white, A. 212, *p.p.* of *bleach*, just as *razt* is of *reach*. Sc. *blaucht*.

“As *blazt* ere thaire wedis
As any snyppand snawe.”
(K. Alex. p. 54.)

Ble, colour, complexion, A. 76, 212; B. 791, 1759. Prov. E. *ble*, *bly*. A.S. *bleo*.

Bleaut, a robe of fine linen, A. 163. O. Eng. *bliant*, fine linen, W. *llian*, linen. The *bl* is merely an imitation of the Celtic *ll*.

“A blewe *bleaut* obofe brade him al
ovir.”
(K. Alex. p. 167.)

Blench, stratagem, device, B. 1202. O.N. *blekkia*.

Blemyst, blemished, B. 1421. O.Fr. *blesmir*.

Blende, } blended, mingled, mixt.
Blente, } A. 385, 1016; B. 967,
1788. A.S. *blendian*. Icel. *blanda*, to mix.

Blo=bla, blue, livid, pale. B. 1017; C. 134. O.H.G. *blao*, N. Fris. *bla*. O. Sc. *bla*.

Blober, } =blubber, waves, C. 221,
Bluber, } 266. Prov. E. *blubber*,
bubble; *blob*, *bleb*, a bubble.
“*Blobure* (blobyre, P.) *Burbulium*.” (Prompt. Parv.) “*Blober* upon water (or bubble) *boutcillis*.” (Palsg.) “The water *blubbers* up.” (Baker, Northamptonshire Glossary.)

Blod, a child, B. 686. Supposing the *bl* to represent *ll* we might refer it to the W. *llawd*, a youth,

lad. O.Sw. *g-lott*. Cf. *bliant*, *bleant*, from W. *llian*.

“*pis* Abel was a blissid *blod*,
Bot Caim was the findes (devil’s) fode
(offspring).”
(Cott. MS. Vesp. A. iii. fol. 7b.)

Blod, blood, A. 650.

Blok, space, C. 272.

Blom, } flower, bloom, A. 578,
Blome, } B. 1467. Sw. *bloma*,
a flower. Du. *bloeme*. Ger.
blume. “*Blome* flowre. Flos.”
(Prompt. Parv.)

Blomez, blooms, flowers, A. 27.

Blonk, horse, *pl. blonkez*, B. 87, 1392. See T. B. 2371.

Blonkken, *gen. pl.* of horses, B. 1412.

Blosched, looked, C. 343. See *Blusch*.

Blose=blese, blaze, flame. A. 911. Icel. *blossi*, a flame. A.S. *blæse*, a torch. Dan. *blus*.

Blot, spot, blemish, defilement, A. 782.

“Ye ben worthy, he saide, to be
blottede and *spottede*, foulede and de-
foulede with fenne (mire) and with
drit of water (*uto inquinari*), and of
blode, that in tyme of werre ne were
nat be besprent, ne be wette with
ennemyes blode.” (Quoted by Way,
from Roy. MS. 18, A. xii. B. iii. c. 10.)

Blubrande=blubbering, bubbling,
foaming, B. 1017. See *blobber*.

Blunt, rushed, C. 272.

Blunt, faint, A. 176. Icel. *blunda*
to sleep. Sw. *blunda*, to close
the eyes. Dan. *blende*, to dazzle.
Cf. “Blunt of wytte. Hebes.”
(Prompt. Parv.)

- Blusch, } look, glance, A. 980,
Blusche, } 1083, B. 904, 998,
1537. N. Prov. E. *blush*, re-
semblance. Cf. "At the first
blush," at the first appearance,
at first sight. Dan. *blusse*, to
blaze, flame, glow. There
seems to be an etymological
connection with words signify-
ing to look, glow, blaze, shine,
etc.
- "The kyng *blyschit* on the beryne
(man) with his brode eghne."
(Morte Arthure, p. 10.)
- "He *blusshed* ouer backward to þe
brodesece." (See T. B. 1316.)
- Blusnande, } shining, B. 1404.
Blysnande, } Icel. *blys*. Dan.
blus, a torch. Du. *blos*, red-
ness. Dan. *blusse*, to glow.
Icel. *lysa*, to shine. Pl. D.
bleistern, to glisten.
- Bluster, B. 886, to wander or
stray about.
- "Ac there was wight noon so wys
The wey thider kouthe,
But *blustreden* forth as beestes
Over bankes and hilles."
(Piers Ploughman, p. 108.)
- Blwe, blue, A. 423.
Blwe, blew, B. 885.
- Blykked, shone, B. 603. A.S.
blican, glitter, dazzle. Ger.
blicken, shine, glance, look.
Du. *blicken*, glitter; *blick*, a
flash.
- "Hire bleo *blyketh* so bryht
So feyr heo is ant fyn."
(Lyric Poems, p. 52.)
- Blyknande, shining, B. 1467.
Blykned=blaykned, became black,
B. 1759.
- Blynde, to become faded, dull,
B. 1126.
- Blync, cease, A. 729, B. 440,
1661, 1812. A.S. *blinnan* (for
be-linnan).
- Blysfol, } blissful, A. 279, 409.
Blysful, }
- Blysnande, shining, A. 163. See
blusnande.
- Blysned, shone, A. 1048.
- Blyþe, joy, A. 354. Blythe is
still used as a noun in the
North of England.
- Blyþely, joyfully, A. 385.
- Bobauce, boasting, Fr. *bobanee*,
B. 179, 1712.
- Bod, } command, B. 979; C. 56.
Bode, } A.S. *bod*, *gebod*, com-
mand, precept, message. "*Bode*
or message (*boode*, H.) nun-
cium." (Prompt. Parv.)
- Bod=abode, *pret.* of *bide*=abide,
A. 62; B. 982; wait for, B.
467.
- Bodworde, message, B. 473. See
T. B. 6262.
- Bodyly, A. 478.
- Boffet, blast, B. 885.
- Boffete, buffets, blows, A. 809;
boffet, B. 43.
- Bok-lered, book-learned, B. 1551.
- Bold, bad, A. 806. A.S. *báld*,
audacious. Sw. *báld*, proud,
haughty, warlike. In early
English writers the term was
applied indifferently to men
and women of bad character.
- "Pou do me bote again þis *bald*
(bad one)
For al þe soth I haf þe tald."
(Cott. MS. Vesp. A. iii. fol. 48b.)

- Bol, bull, B. 1682; *pl. boleʒ*, B. 55.
 Bole, the round stem of a tree, B. 622. It enters also into composition in the word *throtebolle*. *Pl. bolleʒ*, A. 76. *Icel. bolr*. Dan. *bul*. Sw. *bål*, trunk of a man's body. See T. B. 4960.
- Bolle, bowl, B. 1145, 1511. A.S. *lolla*. *Icel. bolli*.
- Bolled, embossed, B. 1464.
- Bolnande, swelling, B. 179.
- Bolne, swell, A. 18; B. 363. *Icel. bolgna*. Sw. *bulna*, to swell. In some early English works we find *bollen* (ibolʒe) the *p.p.* of a verb *bolʒe*=bulge, swell. "Bolnyn, Tumco, turgeo, tumeseo." (Prompt. Parv.)
- Bone, bank, A. 907.
- Bone, prayer, petition, command (=boon). A. 912, 916; B. 826. A.S. *ben*. S. Sax. *bone*. O.N. *bón* rogatio. "*Bone* or graunte of prayer (*boone* P.) Preearium, peticio." (Prompt. Parv.)
- Bone, good, B. 28.
- Boner, }
 Bonere, } good, B. 733.
- Bonerté, goodness, A. 762.
- Bongre, willingly, agreeably to, C. 56. See *Gre*.
- Bank, bank, hill, A. 931, B. 379. Ger. *bank*, bench, bank of a river, etc.
- Bor, bower, chamber, dwelling, A. 964. A.S. *bur*, a chamber. *Icel. bur*. N. Prov. E. *boor*, a parlour.
- Bore, born, A. 239, B. 584.
- Borde, table, B. 1433, 1717.
- Borde, board of a vessel, B. 470; C. 211.
- Boreʒ, boars, B. 55.
- Borges, burgess; sometimes written *burgeise*, C. 366. O. Fr. *bourgeois*, from Lat. *burgensis*.
- Borgoun, to burgeon, bud forth, B. 1042. Fr. *bourgeon*, *bourjon*, young bud or sprig. Prov. Fr. *bourre*, bud. Fr. *abourioner*, to bud or sprout forth. See T. B. 4964.
- Borlych, burly, B. 1488.
- Borne = burne, stream, water, B. 482; *borneʒ heued*, head of the stream, source, A. 974. A.S. *burne*. Goth. *brunna*. *Icel. brunnr*. G. *born*, *brunnen*, well, spring.
- Bornyst, burnished, A. 77, 220, B. 554. Fr. *brunir*, to polish.
- Boroʒt = broʒt, brought, A. 628.
- Borʒ, } city, town, A. 957, 989, B.
 Borʒe, } 45, 834, 1750. A.S. *burg*,
burh. Goth. *baurgs*. *Icel. berg*.
- Bos = bus = behoves, B. 687.
- Bosk, take, B. 351; *boske* to, go to, B. 834. See *Busk*.
- Boskeʒ, bushes, B. 322. *Icel. buskr*.
- Bosum, bay, C. 107. Cf. N. Prov. E. *bosom*, the eddy. "Eneas and his feris on the strand Wery and forwrocht, sped thame to the nerrest land, And at the cost of Lyby arryvit he. Ane havyn place with a lang hals or entre Thar is, with an ile enveronyt on ather part, To brek the wallis and storm of every art, Within, the water in a *bosum* gays." (G. Doug. vol. i. p. 33.)

- Bost, boast, arrogance. B. 179, 1450.
- Boster, boaster, B. 1499.
- Bostwys = busteous, boisterous, rough, fierce, A. 814. Pl. Du. *büster*, wild, fearful, savage. Cf. "*Boystows, rudis*." (Prompt. Parv.) *Bustus, rudis, rigidus*, to be *bustus, rudere*. (Cath. Angl.) The form *bostwys* would seem to point to *bost*, boast, as the probable root.
- Bot, "to bot," to boot, B. 473.
- Bot, command, B. 944. A.S. *beot*, threat, promise.
- Bot, only, A. 18, 382, except, A. 972; *bot-if*, unless, B. 1110.
- Bote, saviour, A. 275, 645; remedy, safety, C. 163. A.S. *bót*, amends, atonement; *gebétan*, to make amends. Du. *boet*, remedy; *boeten*, to mend.
- Boþe, booth, tent, C. 441.
- Boþem, } valley, dale, B. 383,
Boþom, } 450; pit, sea, B. 1030.
- Bottom*, a valley, is still used in many of our provincial dialects, and is a frequent element in local names. A.S. *botn*, lowest point, depth, abyss. Du. *bodem*. Germ. *boden*. Icel. *botn*.
- Bothem, bottom, C. 144.
- Boþemlez, bottomless, B. 1022.
- Bouel, } bowel, gut, B. 1251;
Bowel, } C. 293.
- Bougoun (?) B. 1416.
- Boun, (1) ready; (2) finished, A. 534, 992, 1103. See T. B. 827. N. Prov. E. *boun*. Icel. *buá*, to prepare, p.p. *buinn*, prepared, ready.
- Bounden, fastened, B. 322; bound (*p.p.* of *binde*), A. 1103.
- Bounet, went, *pret.* of *boun* or *boun*, to go, B. 1398. See *boun*. See T. B. 827, 5230.
- "And (he) *bounnes* over a brode mede
With breth (anger) at his herte."
(M. Arthure, p. 290.)
- Bounté, goodness, B. 1436.
- Bourez (bowers), chambers. B. 322. See *Bor*.
- Bourne = burne, man, A. 617.
- Bourz = borz, city, B. 1377. See *Borz*.
- Boute, without, B. 260, 824; C. 523.
- Bow, } to go, walk, literally, to
Bowe, } bend (one's steps). A.
126, 974; B. 45, 379, 482.
- "Forth heo gunnen *bugen*
In to Bruttaine."
(Lay, 2, 410.)
- "The burd *bowet* from þe bede."
(T. B. 775.)
- A.S. *búgan*, to *bow*, *bend*, avoid, flee.
- Bowe, obey (bend to), C. 56, 75.
- Boy, a boy, youth, B. 878.
- Boyez, boys, men of low position, servants; generally used in a bad sense, "*boyez bolde*," A. 806.
- "— bot a *boye* one (alone)
Hoves by hym on a blonke (horse)
and his spere holdes."
(Morte Arthure, p. 211.)
- "I wende no Bretones walde bee
basschede for so lyttile
And fore bare-legyde *boyes* that one
the bente houys."
(*Ibid.* p. 178.)
- Boz = bow, go, A. 196; B. 1242, 1551. See *Bow*.

- Boȝe, bough, B. 616, 1467.
 Boȝt, bought, A. 651.
 Boȝted, curved, C. 449. A.S.
bugan, to bend. Dan. *bugt*,
 bend, turn. Sc. *bought*, to fold,
 bend.
- Brade, broad, A. 138.
 Brake vp=break up, throw up,
 spew, C. 340. Ger. *sich breechen*.
 Du. *braeken*, to vomit. "*Brakyn*,
 or castyn or spewe. Vomo."
 (Prompt. Parv.)
- Braken (*brake*, *bracken*), fern, B.
 1675, Sw. *bräken*, Dan. *bregne*,
 Icel. *brök*, sedge. "A *brakane*
filix, a *brakan*, *buske* filicarium."
 (Cath. Angl.)
- Braste, burst, C. 148.
 Brathe = breȝe, anger, ire, also
 fierceness. A. 1170; B. 916.
 O.N. *braedi*, anger. It some-
 times signifies angry.
 "Bade hom blyn of hor *brathe*."
 (T. B. 5075.)
 "For this word was Saul wrath,
 For oft-sith was he bremlī brath."
 (Cott. MS. Vesp. A. iii. fol. 42b.)
- Braȝe, *pl.* of braȝe, A. 346.
 Braunches, B. 1464.
 Braundysch, display, A. 346.
 Bray, utter (aloud), roar, A. 346.
 Sw. *bräka*.
- Brayde, brought, A. 712; aroused,
 awakened, A. 1170; "at a
brayde," at a start (Icel. at
bragdi), at once, B. 539; "in
 a *brayd*," in a moment, B.
 1507. O.N. *bregtha*, weave,
 move, brandish, seize, awake,
 to leap, start. *Bragth*, quick
 motion.
- "ȝe Philistienes wituten les
 Ran on Sampson in a res,
 Bot Sampson ȝat selcuth smert,
 Ute o ȝair handes son he stert
 And gave a *braid* sa fers and fast,
 ȝat alle ȝe bandes of him brast."
 (Cott. MS. Vesp. A. iii. fol. 40b.)
- Brayden, ornamented, *p.p.* of
braid, B. 1481.
 Bred, bread, B. 636.
 Brede, } =breed, become, B. 1558;
 Bred, } replenish, A. 415, 814;
 B. 257.
 Brede, board, C. 184. "*Brede* or
 lytylle borde. Mensula, tabula,
 tabella, asserulus." (Prompt.
 Parv.) A.S. *bred*, plank, board,
 etc.
- Brede, breadth, A. 1030.
 Brede, stretch out, A. 814.
 Breed, bred, C. 143.
 Bref, short, brief, A. 268.
 Brek, broke, B. 1105, 1239.
 Breme, full, complete, A. 863.
 A.S. *breme*, famous, glorious.
 Breme, fierce, A. 346; B. 229;
 C. 430. Du. *bremen*, to burn
 with desire. Fris. *brimme*, to
 rage.
 "A *brem* lowe." (T. B. 860.)
- Bremly, vigorously, B. 509.
 Brend, } =brente, burnt, bright,
 Brende, } A. 989; B. 1292.
 Brennande, burning, B. 1012.
 Brenne, burn, B. 509, 916.
 Brent, burnt, bright, A. 106.
 Brent, steep; *superl.* *brentest*,
 highest, B. 379. N. Prov. E.
brant, steep. Sw. *brant*, steep,
 a precipice.

- “A man may syt on a *brante* hyll syde.”
(Ascham's *Toxoph.* p. 58, ed. Arber.)
“Apon the bald Bucifelon *brant* up he sittes.”
(K. Alex. p. 124.)
- “Thane come thai blesnande till a barme of a *brent* lawe (hill).”
(*Ibid.* p. 164.)
- Brere, briar, B. 791, 1694. N. Prov. E. *brere*, *breer*. A.S. *brér*.
- Bresed, rough, like bristles, shaggy (?), B. 1694. Cf. Sc. *birs*, *birse*, bristle.
- Brest, attack, outburst, B. 229. N. Prov. E. *birst*, attack (Brockett). O.E. *burst*=injury, A.S. *byrst*.
- Breste, to burst, B. 1783.
- Brēth, } wind, C. 107, 138;
Brethe, } smell, vapour, B. 509, 967. Cf. “*brethe* of smoke.” (Hampole's *Pricke* of Conscience, l. 4727.) Sc. *broth*. Ger. *brodem*, *broden*, steam, vapour. A.S. *brath*, an odour, scent, breath.
“*Brethe* at his wille.”
(T. B. 1945.)
- Brēth, wrath, B. 916. See *Brath*.
- Breue, tell, A. 755.
“*Breve* us thi name.” (K. Alex. p. 78.)
- Breued, related, written, B. 197. O.N. *brefa*.
- Breyēd, rushed, B. 1421. See *Braid*.
- Brod, great; “*brod* wonder,” B. 584.
- Brode, broad, A. 650.
- Brok, } brook, river, stream, A.
Broke, } 981; *pl. brokez*. A. 1074, sea; C. 145. A.S. *broca*.
- Brom (broom), heath, C. 392. A.S. *bróm*.
- Bronch, branch, B. 487.
- Bronde, sword, B. 1246. O.N. *brandr*.
- Broud, brand, B. 1012.
- Broþe, angry, fierce, rough, B. 149, 1409. The original form in O.E. is *brathe*. It is connected with *brethe*, *brathe*, anger, wrath.
“Wreth it es a *brath* on-fall (outburst)
Menging o mode that cums o galle.”
(The Deadly Sins, in Cott. MS. Vesp. A. iii.)
- Broþely, } fierce, rough, and
Broþelych, } hence vile, bad, B. 848, 1030; vilely, B. 1256; C. 474. The original form is *braply*, fiercely, vigorously.
“Thoner o-loft fal sal he (Anti-christ) gar,
And tres *brathli* blomes bere;
Brathli to do the see he reth (stormy)
And *brathli* to do it be smeth.”
(Cott. MS. Vesp. A. iii. fol. 124a.)
- Broun, brown, A. 537, 990.
- Browden, clustered, B. 1132.
- Broȝt, brought, A. 286.
- Brugge=brigge, bridge, B. 1187. A.S. *bricge*.
- Brunt, blow, A. 174.
“All þat was bitten of the best (beast) was at a brunt dede.”
(K. Alex. p. 134.)
- Bruud, border, edge, B. 1474. Sc. *breard*. A.S. *brerd*, *breard*, *briord*, *breord*, brim, margin, rim, shore, brink.
- Bruud-ful, brimful, full up to the brim, B. 383. Chaucer uses *brēt-ful* in the same sense.

Brutage = bretage, parapets of a wall, ramparts, B. 1190. Fr. *breteche*.

Bruhle, upbraid, reprove, C. 345. O.N. *bricla*, to reprove, reproach.

Brych, filth, uncleanness, B. 848, The meaning here assigned to *brych* is conjectural. Cf. Du. *brack*, refuse, damaged. Gr. *brechen*, to vomit, *Bryche* as an adjective occurs in Robt. Brunne's "Handlyng Synne," p. 182, where it is glossed low (loghe) *i.e.* vile.

"Now ys Pers bycome *bryche*
That er was bothe stoute and ryche."

In the Romance of Alexander, ed. Stevenson, we find the form *bicchid* = *briched* (?). Cf. *shille* and *shrille*, etc.

"And on the aytent day, eftire the
prime

A basilisk in a browe, breis (annoys)
thaim unfaire,

A strajtill and a stithe worme *stink-*
ande of elde,

And es so bitter, and so breme, and
bicchid (foul) in himselfe,

That with the *stinke* and the strenth
he stroyes nojt allane,

Bot quat he settes on his sijt, he
slaes in a stonde."

(p. 165.)

Bryd, lady, A. 769. A.S. *bryd*,
a bride, a wife, woman.

Brydde, bird, B. 288, 1482.

Brydale, wedding, marriage, B.
142.

Brym, } bank, shore, A. 232,
Brymme, } 1074. Dan. *bremme*.

Brymme, stream, water, B. 365.

A.S. *brym*, the sea. In this sense *brymme* seems to have been unknown to the Southern dialect.

"O þis water þat sua stanc
Wa was þam þat it nedings dranc,
þat toþer oncom þat him felle,
Was frosse þat na tung moght telle,
þat ute o *brim* and brokes bred,
And siþen over al Egypte spred."
(Cott. MS. Vesp. A. iii. fol. 32b.)

Brynke, brinks, banks, B. 384.

Brynston, brimstone, B. 967.

Bryt, *adj.* bright, A. 110; *sb.*
bright one, A. 755.

Bukke, bucks, B. 392.

Bulde, built, B. 1190.

Bule, bulls, B. 392.

Bulk, stern of a ship. A.S. *bolea*,
O.H.G. *pl. balkun*. Agiavia,
loca per quæ ad remiges ac-
ceditur. (Graff. iii. p. 108.)

Bur, } blow, assault, A. 176;

Burre, } C. 7. O.Sc. *byr*, a
blow. N. Prov. *birre*, *burr*.
W. *bur*, violence, rage. See
Wieliffe, St. Luke, viii. 33.

"— no buerne might ffor the *birre*
it abide."

(T. B. 170. Cf. T. B. 571, 1902.)

Bur, wave, C. 148. Prov. E. *bore*.
Icel. *bara*. O.Ger. *bare*. Du.
baar, wave, billow. In Laḡa-
mon, vol. iii. p. 121, *þe beares*
occurs in the latter version for
þa vʃen of the older copy.

Burde, behoved, A. 316; C. 117,
507. O.N. *byrjar*. Dan. *bör*.

Burde, a woman, lady. B. 80,
653. See *Bryd*. See T. B.
3984.

- Burghe, } city, town, A. 980; B.
 Burȝ, } 982; C. 366.
 Burȝe, }
- Burne, man, A. 397, 712; B. 1202; "*burneȝ & burdeȝ*," men and women, B. 80. A.S. *beorn*, warrior, hero.
- Burnist, } burnished, B. 1085.
 Burnyst, }
- Burre, blow, A. 176. See *bur*.
- Burȝen, burden, B. 1439.
- Butter, B. 636.
- Burȝ, city, town, B. 1666. See *burghe*.
- Busch, } =buske, to go, B. 1416;
 Busche, } C. 143, 472.
- "& he (she) wist it as wel or bet as
 jif it were hire owne,
 Til hit big was & bold to *buschen*, on
 felde."
 (William and the Werwolf. p. 7.)
- Busily, laboriously, B. 1446.
- Busk, prepare, made ready, dress, to direct one's steps towards a place, to go, hasten. B. 142, 333, 351, 633, 1395; C. 437. Icel. *at buast* (for *at buasc*)=*at bua sig*, to bend one's steps, to prepare, etc. See T. B. 1186.
- Busmar, scorn, mockery, B. 653. A.S. *bismer*, reproach, blasphemy.
- Bustwys, impetuous, fiery, A. 911. See *bostwys*.
- Busȝe=busies, troubles, A. 268.
- Buyrne=burne, man, C. 340. See *Burne*.
- Bycalle, call, A. 913.
- Bycalt, aroused, called, A. 1163.
- Bycom, became, A. 537.
- Byde, abide, A. 399; suffer, A. 664; B. 32; remain, B. 449, 622,
- Bydene, quickly, A. 196.
- Bye, buy, A. 732.
- Byfallen, befallen, B. 1629.
- Byfore, before, A. 530.
- Bigge, } great, B. 229.
 Byge, }
- Byggyng, } building, A. 932;
 Bygyng, } dwelling, B. 378.
 A.S. *byggan*, to build, Icel. *byggia*. See T. B. 1379.
- Bygly, great, strong; "*bygly bylde*," great building, A. 963. See T. B. 5216.
- Bygonne, } begun, *p.p.* of *by-*
 Bygonnen, } *ginne*, A. 33; B. 749; began, A. 549.
- Bygyn, begin, A. 547.
- Bygynner, beginner, A. 436.
- Byhelde, beheld, B. 452.
- Byhod, behoved, A. 928. Cf. *bud*, behoved; *bus*, behoves.
- Byholde, behold, A. 810; E. 64.
- Byhynde, } behind, B. 653, 980.
 Byhynden, }
- Byld, } built, See *Bulde*.
 Bylded, }
- Bylde, building, A. 727, 963.
- Bylyue, immediately, at once, quickly, B. 353, 610.
- Bynde, bine, woodbine, C. 444. Sw. *binda*. Ger. *winde*. Eng. *bind-weed*.
- Bynne, within, B. 452, 467.
- Byrled, poured out, B. 1715. See *Birle*.
- Bysech, } beseech, A. 390.
 Byseche, }
- Byseme, beseech, A. 310.

- Bysulpe, defile, B. 575. See
Sulpe.
 Byswyke, defraud, A. 568. A.S.
swican, deceive.
 Bysyde, beside, B. 673,
 Bytaȝt, } =betaught, entrusted,
 Bytaȝte, } confided; *pret.* of
biteche, A. 1207; B. 528.
 Byte, fierce, A. 355.
 Byþenk, repent, B. 582.
 Bytterly, *adv.* B. 468.
 Bytwene, between, A. 140, 658.
 Bytwyste, betwixt, A. 461.
 Bytyde, betide, happen, A. 397;
 B. 522.
 Bye, buy, A. 478.
 Byȝe, crown, A. 466; ring, collar,
 B. 1638. A.S. *beáh, beág*, ring,
 collar, diadem.
 Byȝonde, beyond, A. 141, 146,
 158, 981.

 Cable, C. 102.
 Cace, ease, chance, C. 265.
 Cache, } =catch, drive away,
 Cachehe, } take away. (1)
 "cache to," run to, B. 629; (2)
 take, B. 898, 1252. *Cacheche*,
 to knock together, B. 1541.
Cached, caught, B. 1800. *Prov.*
Fr. cacher. *Fr. chasser.* *It.*
cacciare.
 Cachen (*3d pers. pl. of cache*),
 B. 16.
 Cagged, drawn along (?), B
 1254.
 Caggen (*3d pers. pl. pres. of cagge*),
 draw (?), A. 512.

 "Cables were *caget* togedur."
 (T. B. 3703.)

 "He plyes ovir the pavement
 with pallene webis.
 Mas on hȝt ovir his hede
 for hete of the sone,
 Sylours of sendale to sele
 ovire the gatis,
 And sammes thaim on aither side
 with silken rapis,
 And then he *caggis* up one
 Cordis, as curteyns it ware."
 (K. Alex. p. 52.)

 Cal, *sb.* call, invitation, B. 61.
 Calder, colder, A. 320.
 Callez, addresses, C. 411.
 Callyng, *sb.* proclamation, B. 1362.
 N. Prov. E. calling, notice.
 "Callynge, or elepyng to mete :
 Invitacio." (Prompt. Parv.)
 Calsydoyne, chalcedony, A. 1003.
 Cambe, came, A. 775.
 Canacle, B. 1461. M. Lat. *cani-*
cellus, a little box, chest.
 Candel, C. 472.
 Candelstik, B. 1478.
 Capeles, horses, B. 1254.
Capul or *caple*, horse. *Caballus*.
 (Prompt. Parv.)
 Capstan, B. 418.
 Captyuidé, captivity, B. 1612.
 Caraldes, C. 159.
 Carayne, carrion, B. 459.
 Care, sorrow, A. 50, 371; B. 777.
 A.S. *cáru*. Goth. *kara*.
 Careful, sorrowful, B. 770.
 Carf, carved, formed, C. 131.
 Carfully, sorrowfully, B. 1252.
 Carle, a low fellow, a churl, B.
 876. A.S. *eorl*, a man, country-
 man. Du. *kaerle*. Ger. *kerl*.
 Carneles, battlements, embrasures,
 B. 1382.
 Carpe, *sb.* discourse, A. 883;

- parable, B. 23 ; speech, B. 1327.
- Carpe, *vb.* to discourse, talk, speak, A. 381 ; B. 74 ; of carpe, discourse of, A. 752. "*Carpyn* or talkyn, fabulor, confabulor, garrulo." (Prompt. Parv.) Port. *carpire*, cry.
- Carping, discourse, speech, B. 1550.
- Cas, case, A. 673.
- Cast, }
 Caste, } condition, A. 1163.
 Kest, }
- Cast, look, B. 768.
- Casydoyne, B. 1471. See *Calsydoyne*.
- Catel, wealth, B. 1296.
- Cawse, reason, B. 65.
- Cause, A. 702.
- Cayre, to turn one's steps to a place, to go, A. 1031 ; B. 85, 901, 1259. "Kaire to þi londc," T. B. 836. A.S. *cérran*. Ger. *kehren*. Du. *keeren*, to turn.
- Cayser, emperor, B. 1322.
- Caytif, wretched, B. 1426.
- Caȝt, } caught, A. 50 ; caȝte of,
 Caȝte, } took off, A. 237 ; caȝt
 away, B. 1275 ; C. 485. See
Cache.
- Certeȝ, truly, B. 105.
- Cerue, cut, dig, B. 1547.
- Ceté, city, A. 927.
- Ceuer, recover, reach, A. 319.
- Chace, drive, A. 443.
- Chambre, A. 904 ; B. 1586.
- Chapel, A. 1062.
- Charde, turned, A. 608. A.S. *cérran*, to turn, avert. Cf. *ajar*, older form *a-char*, *on-char*.
- Charged, commanded, B. 464.
- Charged, loaded, B. 1154, 1295.
- Chariote, B. 1295.
- Charyté, A. 470.
- Chast, chasten, B. 860.
- Chastyse, B. 543.
- Chaufen, heat, increase, B. 128.
- Chaunce, chance, B. 1125.
- Chaundeler, candlestick, B. 1272.
- Chaunge, change, B. 1588.
- Chawleȝ, jaws, C. 268. N. Prov. E. *chavel*. A.S. *ceaf*. S. Sax. *cheuele*. Cp. the vulgar phrase "cheek by *jowl*."
- Chayer, } chair, seat, A. 885 ;
 Chayere, } B. 1218.
- Chef, chief, B. 684, 1238.
- Cheftayn, chieftain, B. 1295.
- Chekke, B. 1238.
- Chere, cheer, A. 407 ; countenance, A. 887. Prov. Sp. *cara*, O.Fr. *chiere*, countenance, favour, look.
- Cheryche, } cherish, B. 128, 543,
 Cherisch, } 1154, 1644.
- Ches, chose (*pret.* of *chese*), A. 759.
- Cheualrye, chivalry, B. 1238.
- Cheue, achieve, accomplish, B. 1125. Fr. *achever*, to bring to a head, accomplish. Fr. *chevir*, to compass.
- Cheuetayn, } chieftain, A. 605 ;
 Cheuentayn, } B. 464. O.Fr. *chevetaine*,
- Childer, } children, A. 718 : B.
 Chylder, } 1300.
- Chorles, churl, B. 1258. See *Carle*.
- Chos, went. See "chosen," T. B. 490.
- Chyche, niggard, A. 605. Fr.

- chice*, avarice. *Chynche* and *kynche* are other forms of the same word.
- Chyde, A. 403.
- Chyldryn, (*gen. pl.*) of children, B. 684.
- Chylled=chilled, shivered, became cold, C. 368.
- Chysly=choysly, aptly, well, B. 543.
- Ciencēs, sciencēs, knowledge, B. 1289.
- Clam (*pret.*), climbed, B. 405.
- Clambe (2 *sing. pret.*), climbedst, A. 773.
- Clanner, cleaner, B. 1100.
- Clanly, } cleanly, purely, A. 2 ;
Clanlych, } B. 264, 1089, 1327 ;
neatly, B. 310. T. B. 53.
- Clannes, clannesse, cleanness, purity, B. 1, 12, 1809.
- Claryoun, clarion, B. 1210.
- Clater, }
Clatter, } shatter, B. 912.
- “So hard was she beseged soth for to telle,
And so harde sautes to the cite were
;euen,
That the komli kerneles were to-
clatered with engines.”
(William and the Werwolf, p. 103.)
- Clatering, clattering, B. 1515.
Du. *klateren*, to rattle.
- Clatz, clash, clatter, B. 839. Ger. *klatschen*, to clap ; *klatsch*, slap, clash.
- Clawres, claws, B. 1696. *Clawres* is perhaps an error for *clawes*. It may, however, be another form of O.E. *clewer*, *claver*, a claw. Du. *klaceren*, *kleveren*.
- N. Prov. E. *claiver*, to claw oneself up, to scramble.
- Clay, B. 312. *Clay*-daubed, B. 492.
- Clayme, call for, cry for, B. 1096.
- Cleche, receive, take, B. 12.
“*Cleches* to,” takes, lays hold of, B. 634. Se. *cleik*, *clek*, *cluke*, claw, hook ; *cleke*, *cleik*, catch, snatch. O.Sw. *klaencka*, to snatch, seize.
- Clef, cleft, split (*pret.* of *cleve*), B. 367.
- Clem, claim, A. 826.
- Cleme, daub, plaster with clay, B. 312. N. Prov. E. *cleam*. *Clam*, to daub, glue. S. Prov. E. *cloam*, earthenware ; *clomer*, a potter. A.S. *clem*, *clám*, clay ; *clæmian*, to *clam*, smear.
“I stoppe thys ouya wythowtyn dowte.
With clay I *clome* yt uppe ryght fast,
That non heat cum [ther] owie.”
(The Play of the Sacrament, p. 132.)
- Clene, perfect, whole, B. 1731.
- Clinge, cling, stick, B. 1034.
Dan. *klynge*, to cluster, crowd.
S. Prov. E. *clunge*, to crowd, squeeze ; *clungy*, sticky.
- Clente, clenched, fastened, A. 259.
Cf. *queynte*=quenched, *dreynte*=drenched.
- Clepe, to call, B. 1345. A.S. *clypian*.
- Cler, } clear, A. 2, 207 ; bright,
Clere, } A. 620, 735 ; plain,
B. 26.
- Clergye, learning, B. 1570.
- Clerkez, clerks, scholars, B. 193.
- Clernes, clearness, beauty, B. 1353.

- Clepe, clothe, B. 1741.
- Cleȝt, } = clutched, fastened,
 Clyȝt, } (*p.p.* of *cleche*), B. 858;
 fixed, B. 1655.
- Clobbeȝ, clubs, B. 839.
- Clos, enclosure, house, B. 839.
- Clos, closed, A. 183; B. 12.
- Closed, enclosed, B. 310.
- Clot, mount, hill, A. 789. In
 the "Owl and Nightingale,"
 999, we find *clude*, a hill. A.S.
clūd. Low Ger. *kloot*, a hill.
- Clot, soil, earth, A. 22, 320. Du.
klot, *klotte*, clod, clot.
- Clotteȝ, clods, A. 857.
- Cloþ, sail, C. 105.
- Cloutes, }
 Clowteȝ, } pieces, B. 367, 965.
- Cloystor, cloister, A. 969.
- Cluchche, clutch, B. 1541.
- Clustered, B. 367, 951. See
 T. B. 1647.
- Clutte, clouted, patched (?), B. 40.
 A.S. *clūt*, a clout.
- Clyde, plaister (?), B. 1692. A.S.
clitha. Cf. "*Clyte*, *clete*, or
 wegge (*clete* or *wegge*, K.)
cuneus." (Prompt. Parv.)
- Clyffe, cliff, A. 159; B. 405, 965.
- Clyket, cliket, latch, B. 858.
 Prov. Fr. *cliche*, a latch, bolt.
Clyket of a dore, *cliquette*.
 (Palsgrave.)
- Clynge, wither, decay, A. 857.
 A.S. *clingan*.
- Clyppe, fasten, B. 418. A.S.
clýppan, to embrace.
- "I wold yonder worthy weddit me
 hade,
 So comly, so cleane to *clippe* uppon
 nightes." (T. B. 474.)
- Clypper, shearer, A. 802.
- Clyue, } cleave, cling to, B. 1630,
 Clyuy, } 1692. Du. *kleeven*,
klieven, to fasten. A.S. *clifan*.
- Clyuen, cleave, A. 1196.
- Clyȝt, clutched, stuck, B. 1692.
- Cuawe, know, acknowledge, C.
 519.
- Cuawyng, *sb.* knowledge, A. 859.
- Cnoken, knock, A. 727.
- Cob-hous = cov (cow)-house (?),
 B. 629. *Cob* may be another
 form of Prov. Ger. *colb*, a heifer.
- Cof, quickly, B. 60, 898; quick,
 B. 624. A.S. *cáf*, quick, ex-
 pert.
- Cofer, } coffer, chest, coffin, A.
 Cofere, } 259; ship, ark, B.
 310, 339; jewel box, 1428.
 Fr. *coffre*.
- Cofly, quickly, B. 1428.
- Coge, boat, C. 152. *Cogges* with
cablis *caehyn* to *londe*, T. B.
 1077.
- Cokreȝ, cockers, a kind of rustic
 high shoes or half boots fastened
 with laces or buttons, B. 40.
 "*Cocur* boote. Oerea. *cotur-*
nus." (Prompt. Parv.) The
 term is still used in the north
 of England = gaiters, leggings.
- Cole, coal, B. 456.
- Cole, cool, C. 452.
- Colde, great, severe, A. 50; "*careȝ*
colde," great sorrow, A. 808.
- Coler, collar, B. 1569, 1744.
- Colored, B. 456.
- Colour, A. 753.
- Coltour = coulter, (of a plough),
 B. 1547. Fr. *coultre*. Lat.
culter.

- Colwarde, deceitful, B. 181. See note on this word. Cf. *kolsipe* (col-ship), deceit.
- Comaunde, B. 1428.
- Combre, to trouble, destroy, B. 901, 1024. Du. *kommer*, *kombre*, loss, adversity, care, grief.
- Combraunce, trouble B. 4. See T. B. 726.
- Come, *sb.* coming, arrival, A. 1116; B. 467
- “Of his *come fayne.*” (T. B. 975.)
- Comende, B. 1.
- Comfort, }
Comforte, } *sb.* A. 55, 357.
- Comly, } comely, A. 259; B.
Comlych, } 546.
- Commune, common, A. 739.
- Comparisune, *vb.* compare, B. 161.
- Compas, A. 1072, B. 319, 1455.
- Compast, B. 697.
- Compaynye, company, B. 119.
- Comyne, B. . See T. B. 12863.
- Con=can, did (used as an auxiliary of the past tense), A. 453; B. 1561; *conez*, didst, A. 482.
- Conacle=canacle, cup, B. 1515.
- Conciens, conscience, A. 1089.
- Concubine, B. 1353.
- Condelstik, candlestick, B. 1275.
- Confourme, conform, B. 1067.
- Coninge, } wisdom, science, B.
Connyng, } 1611, 1625.
- Conquere, B. 1431, 1632.
- Conquour, B. 1322.
- Conquest, conquered, B. 1305.
- Consayue, conceive, B. 649.
- Conterfete, counterfeit, feign, B. 13.
- Contraré, contrary, B. 4, 266; in *contrary*, opposite, B. 1532.
- Controened, contrived, B. 266.
- Contryssoun, contrition, A. 669.
- Conueye, guide, B. 678, 768.
- Cooste, properties, B. 1033.
- Coperounes, tops, B. 1461. “*Coporne* or *coporoun* of a thyng (*cope-rone*, K. H. *coperun*, P.), capitellum.” (Prompt. Parv.) “The Catholicon explains *capitellum* as signifying merely the capital of a column, but in the Medulla it is rendered ‘*summa pars capititis.*’” (A. Way, in Prompt. Parv.)
- Coppe, top; “*hyl coppe,*” A. 791. A. S. *copp*, head, top, apex.
- “Now bowis furth this baratour and bidis na langir,
Up at a martene mountane, he myns with his ost,
And viii daies bedene the drije was and mare,
Or he miht covir to the *copp*, fra the cave undire.” (K. Alex. p. 163.)
- Corage, heart, B. 180C.
- Corbyal, raven, B. 456.
- Cordes, C. 153.
- Coroun, *sb.* A. 237; *vb.* A. 415, 767.
- Cors, course, B. 264.
- Corse, corpse, A. 320.
- Corse, to curse, B. 1032, 1583.
- Corsye, corrosive, B. 1034.
- Cortays, } courteous, A. 433; B.
Cortayse, } 512; pure, B. 1089,
Cortaysye, courtesy, A. 468, 480; good conduct, B. 13.
- Cortaysly, courteously, A. 381; kindly, B. 564, 1435.
- Corte, court, A. 701.

- Cortel, kirtle, A. 203. A.S. *cyrtel*.
Dan. *kjortel*, a garment either
for a man or woman.
- Cortez, courteous, A. 754.
- Corupte, B. 281.
- Coruen (*p.p.* of *kerue*), cut, reaped.
A. 40; B. 1407.
- Cost, contrivance, B. 1478. A.S.
costian. O. Sw. *kosta*. Du.
koste, to try, attempt. This
word is sometimes written *cast*.
See "William and the Wer-
wolf," p. 167.
- Cost, coost, property, B. 1024,
1033.
- Cost, coast, border, side, B. 85.
- Costoum, custom, B. 851.
- Coumforde, comfort, A. 369.
- Counseyl, } counsel, A. 319; B.
Counsayl, } 683, 1201.
- Counte, B. 1685, 1731.
- Countenaunce, appearance, B. 792.
- Counterfete, defraud, A. 556.
- Countes, countess, A. 489.
- Courtaysye, courtesy, A. 457.
- Cout, cut, B. 1104.
- Couthe, knew, known, B. 813,
1054.
- Coue,te, covet, desire, B. 1054.
- Couenaunde, } covenant, A. 562,
Couenaunt, } 563.
- Couctyse, covetousness, B. 181.
- Cowpe, cup, B. 1458.
- Cowþe, could; cowþe, couldst,
A. 484.
- Cowwardely, cowardly, B. 1631.
- Coyntyse, skill, craft, B. 1287.
Coint, skilful, occurs in T. B.
125. "hir *coint* artys." Cf.
Coyntly, T. B. 164.
- Crafte, power, wisdom; *p.l.* crafte, }
A. 356; contrivance, A. 890;
power, C. 131.
- Crage, crags, B. 449.
- Crak, sound, B. 1210.
- Craue, ask, pray for, A. 663;
beg, B. 801.
- Crede, creed, A. 485.
- Cresse, cress, A. 343.
- Creste, A. 856.
- Croked, bad, B. 181.
- Croke, reapinghooks, sickles, A.
40.
- Crone, cranes, B. 58.
- Crossayl, cross-sail, C. 102.
- Crouke, croaks, B. 459.
- Cruppele, cripples, B. 103.
- Cry, proclamation, B. 1574.
- Crysolite, }
Crysolyt, } chrysolite, A. 1009.
- Cryspase, chrysoprasus, A. 1013.
- Crystal, A. 159.
- Cumly, A. 929. See *Comly*.
- Cupborde, B. 1440.
- Cupyde, }
Cubit, } B. 315, 319, 405.
- Cumfort, C. 485.
- Cupple, pair, B. 333.
- Cure, care, A. 1091.
- Curious, B. 1353.
- Cyté, }
Ceté, } city, A. 927, 939.
- Dale, B. 384 (phrase: "down and
dale," hill and dale), A. 121.
- Dalt, dealt, fulfilled, B. 1756.
- Dam, stream, A. 324; the deep,
B. 416. Icel. *dammr*. Dan.
dam, a fish pond.
- Dampned, damned, condemned, A.
641.
- Dampned, quelled, B. 989. Ger.

- dampfen*, to suffocate, choke. Du. *dempen*. Sw. *dämpa*, to extinguish, repress, damp.
- Damysel, damsel, A. 489.
- Dare, to tremble, be afraid, A. 839. Sw. *darra*, to tremble, shake.
- Dard=dured, endured, A. 609.
- Daschande, dashing, C. 312.
- Dasande, stupefying, B. 1538.
- Dase, lie hid, cower, C. 383. Cf. *dare*, to lie hid, cower. For the interchange of *r* and *s* compare O.E. *gaure*, to gaze.
- Dased, stupid, frightened, A. 1085. Sc. *dozen*, *dosen*, to stupefy, benumb. Du. *daesen*, to lose one's wits; *daes*, *dwaes*, foolish, mad. (Kil.) Prov. Ger. *dasen*, to be still.
- “For he was *dased* of the dint and half dede him semyd.”
(K. Alex. p. 136.)
- Date, A. 492; limit, A. 493; time, A. 504, 516; age, A. 1040.
- Daube, daub, plaister, B. 313, 492. Prov. E. *daub*, clay. “*Dawber* or cleyman; *dawbyn*, lino, muro.” (Prompt. Parv.)
- Dauunce, dance, A. 345.
- Daunger, power, A. 11; insolence, B. 71.
- Dawande, dawning, C. 445. A.S. *dagian*, to become day. Icel. *dagan*, dawn.
- Dawe, days; “don out of *dawe*,” deprived of life, dead, A. 282.
- Dayly, A. 313.
- Daynty, B. 38, 1046.
- Day-raue, daybreak, B. 893; *raue* or *reue* signifies a *streak*. Cf. *day-rim*, in “Owl and Nightingale,” l. 328.
- “Qwen the *day-raue* rase,
he rysis belyfe.”
(K. Alex. p. 14.)
- Daȳed, dawned, became day, B. 1755. See *Dawande*.
- Debate, strife, contest, A. 390.
- Debonere, gracious, courteous, kind, A. 162; B. 830.
- Debonerté, goodness, A. 798; C. 418.
- Decc=dese, seat of honour, B. 38, 1399. See *Dese*.
- Declar, explain, B. 1618.
- Deelyne, A. 333.
- Deere, decree, B. 1745; C. 386.
- Dedayn, disdain, displeasure, B. 74; C. 50.
- Defence, prohibition, B. 243, 245.
- Defoule, defilement, C. 290.
- Defowle, to defile, B. 1129, 1147.
- Degre, degree, condition, B. 92.
- Degres, steps, A. 1022.
- Dekenes, deacons, B. 1266.
- Dele, deal, distribute, give, A. 606; exchange, B. 1118.
- Dele, utter, B. 344.
- Dele (dole), sorrow, A. 51.
- Deled, dealt, C. 193.
- Delful, doleful, sorrowful, B. 400.
- Delffully, dolefully, sorrowfully, A. 706.
- Delyt, delight, A. 642, 1116.
- Delyuer, delivered, B. 1084.
- Delyuer, deliver, A. 652; B. 500.
- Deme, deem, judge, A. 312, 313; B. 1118; utter, decree, B. 1745; C. 119; call, name, B. 1020, 1611. A.S. *déman*.

- Demerlayk, } magic, glamour, B.
 Demorlayk, } 1561, 1578. S.
 Sax. *dweomer-lake*, magic. A.S.
dweomere, a juggler.
 "And all this *demerlayke* he did
 bot be the devylle craftes."
 (K. Alex. p. 15.)
- Demme, *vb.* become faded, lost, A.
 223. A.S. *dem*, damage, hurt,
 loss.
- Demmed=dammed, collected (?),
 B. 384. A.S. *demman*, to dam,
 stop water. Carr gives *demin*,
 a term applied to clouds when
 collected in masses. Sw. *dämma*.
 O. Fris. *demma*, to stop, ob-
 struct.
- Dene, vale, dale, A. 295. A.S.
dene, *denu*.
- Dencly, loud, A. 51.
- Denned, resounded. If it does
 not signify *dinned*, it must mean
 settled, took up its abode. A.
 51.
- Denounce, renounce, forsake, B.
 106.
- Depart, separate, part, A. 378 ;
 B. 396, 1677.
- Depaynt, painted, adorned, A.
 1102.
- Dep, } profound, A. 406 ; B.
 Depe, } 1609.
- Depres, depress, A. 778.
- Depryue, A. 449 ; take away, B.
 185.
- Dere, *vb.* to harm, injure, A. 1157 ;
 B. 862. See T. B. 1260. A.S.
derian, to hurt, damage, injure.
- Dere, precious, A. 400 ; valuable,
 B. 1792. A.S. *deóre*, dear,
 precious.
- Dere, dear ones, A. 777.
- Derelych, } =dearly, beautifully,
 Derely, } excellently, A. 995 ;
 very, B. 270.
- Dere, *sb.* harms, injuries, A. 102.
 See T. B. 920. A.S. *dar*, *daru*,
 hurt, harm.
 "Thai dreþe him up to the drye
 (land), and he na *dere* sufird."
 (K. Alex. p. 189.)
- Derf, great, bold, B. 862. O.N.
diafr. Sw. *djerf*, strong, bold.
 "A *derfe* dragon," T. B. 166.
 "Dang him *derffly* don in a ded
 hate." *Ib.* 1339.
- Derfly, quickly, B. 1641 ; C. 110.
- Derk, dark, B. 1020 ; C. 263 ;
 night, B. 1755. A.S. *deore*.
- Derne, *adj.* secret, hidden, B. 588,
 1611 ; *adv.* secretly, B. 697.
 See T. B. 1962. A.S. *dearn*,
 dark, secret, hidden.
- Derrest, dearest, B. 115, 1306.
- Derþe=dearth, preciousness, value,
 worth, A. 99. See *Dere*.
- Deruely=derfely, quickly, B. 632.
- Derworth, precious, beautiful, A.
 109. See *Dere*.
- Des, } dais, seat of honour, A.
 Desc, } 766 ; B. 115, 1394.
- Desert, C. 84.
- Desserte, desert, A. 595.
- Deseuered, severed, C. 315.
- Dessypele, disciple, A. 715.
- Destyné, A. 758 ; C. 49.
- Desyre, B. 545.
- Determinable, A. 594.
- Deuine, *sb.* divine, B. 1302 ; *vb.*
 B. 1561.
- Deuinores, diviner, B. 1578.
- Deuote, devout, A. 406.

- Deuoutly, B. 814.
- Deuoyde, do away with, destroy,
A. 15; B. 908.
- Deuyce, } devise, imagine, B.
Deuyse, } 1046, 1100; describe,
Deuice, } A. 99, 984; order,
B. 110, 238.
- Deuyse, *sb.* device, A. 139.
- Deuysement, description, A. 1019.
- Devoydyng, putting away, *sb.* B.
544.
- Dewoutly, devoutly, C. 333.
- Dewoyde=deuoyde, C. 284.
- Dewyne=dwine, pine, A. 11.
- Deystyné, destiny, B. 400.
- Deÿter, } daughters, B. 270,
Deÿteres, } 866, 899, 933, 939.
Deÿtters, } See T. B. 1489.
- Dialoke, discourse, B. 1157.
- Dispayred, in despair, C. 169.
- Display, B. 1107.
- Displese, C. 1.
- Dispit, spite, C. 50.
- Dispoyled, stripped, C. 95.
- Disserued, B. 613.
- Disstrye, destroy, B. 907, 1160.
- Disserne, discern, C. 513.
- Dissert, desert, C. 12.
- Distres, B. 880, 1160.
- Diuinité, B. 1609.
- Ditte, stops up, closes, B. 588.
N. Prov. E. *ditt*, to stop up.
A.S. *dyttan*.
- Diÿe, die, C. 488.
- Diÿte, order, arrange, B. 1266.
A.S. *dihlan*, to set in order,
dispose, arrange, direct, etc.
- Do, doc, "*daunce as any do*," A.
345.
- Dobler, dish, B. 1146. O.Fr.
doublier.
- Doc, duke, A. 211.
- Doel, } sorrow, A. 326, 339, 642;
Dol, } B. 852.
- Dole, part, A. 136.
- Dom, } doom, judgment, purpose,
Dome, } A. 157, 580, 667; B.
597; command, B. 632; doom,
C. 203.
- Dongoun, dungeon, B. 1224.
- Dool, part, B. 216.
- Dool (dole), sorrow. See *Doel*.
- Doole, gift, B. 699.
- Dor, door, B. 320.
- Dotage, folly, B. 1425.
- Dote, act foolishly, B. 286, 1500;
C. 125; be astonished, frightened,
B. 852. Se. *dot*. Icel. *dotta*,
to slumber. Du. *doten*, *dutten*,
delirare, desipere. (Kilian.)
"Maddyn, or *dotyn*, desipio."
(Prompt. Parv.)
- Doted, foolish, wicked, C. 196.
N. Prov. E. *doited*, stupid.
- Dotel, a fool, B. 1517.
- Doun, down, A. 230.
- Doun, down, hill, A. 121.
- Doungoun, dungeon, A. 1187.
- Doured, grieved, mourned, C. 372.
Se. *dour*.
- Dousour, sweetness, A. 429.
- Doute, doubt, A. 928.
- Douth, } brave, noble, A. 839, B.
Doupe, } 270, 597, A.S. *dugeth*,
the nobility, senate, etc. *Dugeth*,
good, virtuous. *Dugan*, to pro-
fit, avail, be good, etc.
- Doune, } a female dove, B. 469,
Dovene, } 481. Cf. O.E. *wul-*
rone, a female wolf, and E.
vixen, a female fox.
- Dowe, avail, profit, B. 374; C.

50. See T. B. 5001. See *Douth*.
- Dowelle, dwell, B. 376, 1770; C. 69.
- Downe, dove, B. 485.
- Downe, down, hills, A. 73, 85.
- Dowyne, dwine, pine, A. 326.
- Dowrie, B. 185.
- Doȝter, daughter, B. 814.
- Doȝty, doughty, valiant, B. 1182, 1791. See *Douthe*.
- Doȝtyest, bravest, B. 1306.
- Draȝ, draw, A. 699.
- Draȝt = draught, character, B. 1557.
- Drede, doubt, A. 1047.
- Drepe, to kill, slay, B. 246; destroy, B. 599, 1306.
- “This stone with his stremys stroyed
all the venym,
And *drepit* the dragon to the dethe
negh.” (T. B. 929.)
- A.S. *drepan*. O.N. *drepa*.
- Dresse, order, direct, prepare, A. 495, 860; B. 92; *pret. dressed, drest*.
- Dreue, drive, A. 323.
- Dreued, drove, went, A. 980.
- Dreȝe = dreghe, suffer, endure, B. 1224. See *dree*. A.S. *dreógan*, to bear, suffer, endure. Cf. “dyntes full *dregh*.” T. B. 935.
- Dreȝly, sorrowfully, B. 476. See T. B. 2379.
- Drof, drove, A. 30, 1153.
- Drouy, turbid, B. 1016. A.S. *dréfe*, muddy, foul; *dréfan*, to trouble, make turbid. O.E. *drove*, to trouble. Goth. *drobjan*, to trouble. Du. *droeven*. “*Drovy* turbidus, turbulentus.” (Cath. Ang.)
- “He (the fool-large) is like to an hors that seketh rather to drynke *drovy* watir and trouble, than for to drinke water of the welle that is cleer.”
- (The Persones Tale: *Remedium contra avariciam*.)
- Drowned, was drowned, B. 372.
- Droȝ, drew, A. 1116; B. 71; *pl. droȝen*, B. 1394.
- Droȝthe = drouthe, drought. A.S. *druguth*. Du. *drooghte*. See *drouth*, from A.S. *dryg*. Du. *droogh*, dry.
- Druye, dry, B. 412; dry land, B. 472.
- Drwry, dreary (?), A. 323.
- Drwry = drury, love, B. 699, 1065. O.Fr. *druerie, drurie*.
- Dryȝ, } dry, B. 385.
Dryȝe, }
- Dryȝ, } heavy, sorrowful, A. 823;
Dryȝe, } B. 342.
- Dryȝe, suffer, B. 372, 400, 1032. See *Dreȝe*.
- Dryȝly, } strongly, rapidly, A.
Dryȝlych, } 125; wrathfully,
angrily, B. 74, 344; C. 235.
- Dryȝtyn, Lord, A. 349; B. 1065. A.S. *drihten*.
- Dubbed, } decked, A. 73, 97, 202;
Dubbet, } adorned, B. 115. See T. B. 1683.
- Dubbement, adornment, A. 121.
- Dublere, a dish, B. 1279. See *Dobler*.
- Due, A. 894; C. 49.
- Duk, duke, B. 38, 1182; leader, B. 1771.

- Dumpe, be dashed, fall, C. 362.
 "Dumpe in je depe."—(T. B. 1996.)
 "Pan sal je rainbow descend,
 In hu o galle it sal be keud;
 Wit je wind sal it melle,
 And drive jam dun alle until helle;
 And dump the devels pider in,
 In fair bale alle for to brin."
 (*Signa Ante Judicium*, in Cott.
 MS. Vesp. A. iii.)
- Dungen, 3d pers. pl. pret. of *ding*,
 to beat, B. 1266. Sw. *danga*.
 "So dang he pat dog with dynt of
 his wappon." (T. B. 302.)
- Dunne, dun, A. 30. See T. B.
 925.
- Dunt, blow. See *Dynt*.
- Durande, lasting, during, A. 336.
- Dure, last, B. 1021; C. 488.
- Dusched, struck, B. 1538. Sc.
dusche, to smite; *dusch*, a blow.
 "All *duschet* into the diehe."
 (P. B. 4776.)
- Dan. *daske*, to slap. Icel. *dust*,
 a blow.
- Dutande, shutting, closing (from
dutte, to shut), B. 320. See
Dittez.
- Dutte, fasten, close, B. 1182. Prov.
 E. *dyt*, stop up. O.N. *ditta*.
- Dych, ditch, A. 607; B. 1792.
- Dyd, caused, A. 306.
- Dylle=dull, slow, sluggish, foolish,
 A. 680. N. Prov. E. *dull*, hard
 of hearing. O.N. *dilla*, lallare.
- Dym, black, B. 1016.
- Dymly, secretly, C. 375.
- Dymme, dark, B. 472.
- Dyn, noise, B. 862.
 "All *dynnet* the *dyn* the dales aboute."
 (T. B. 1197.)
- Dyngne, worthy, C. 119.
- Dyngneté, dignity, B. 1801.
- Dynt, blow, C. 125.
- Dyscreuen, describe, A. 68.
- Dyscouere, reveal, make known,
 B. 683.
- Dysheriete, disinherit, B. 185.
- Dysplese, to be displeased, A. 422;
 to displease, A. 455; B. 1136.
- Dyspyt, spite, B. 321.
- Dysse, descend, A. 627.
- Dysstrye, destroy, B. 520.
- Dystresse, distress, A. 280, 337.
- Dystryed, destroyed, A. 124.
- Dyt, doeth, A. 681.
- Dyze, die, A. 306.
- Dyzt, decked, A. 202, 987;
 ordered, prepared, B. 243, 632;
 ordained, C. 49; placed, seated,
 A. 920; B. 1794.
- Dyzttez, causest, C. 488.
- Efte, again, A. 328; afterwards,
 A. 332; B. 562.
- Edge=edge, hill, B. 451.
- Edge, edge (of a knife), B. 1104;
 of a hill, B. 383. A.S. *ecge*.
 O.N. *egg*, edge. Du. *egghe*, an
 angle, corner, angle. Ger. *ecke*,
 a corner.
- Eggyng, instigation, B. 241. Prov.
 E. "egg on." O.N. *egg*, an
 edge; *eggia*, to sharpen, and
 hence instigate.
- Elde, age, B. 657; C. 125. A.S.
eld, *ylt*, age.
- Elle, else, otherwise, A. 32; 724;
 so that, B. 466.
- Emerad, }
 Emerade, } emerald, A. 118, 1005.
- Emperise, empress, A. 441.
- Empire, }
 Empyre, } A. 454; B. 540, 1332.

- Enaumayld, } enamelled, B. 1411,
 Enaumaylde, } 1457.
- Enbanded, supported (?), B. 1459.
 Sir F. Madden renders it *ornamented*.
- Enclose, B. 334.
- Enclynande, inclining, bowing,
 A. 236.
- Enclyned, prone, B. 518.
- Enelyin, } incline, A. 630, 1206.
 Enelyne, }
- Eneres, increase, A. 959.
- Eneroche, approach, A. 1117;
 receive, C. 18.
- Ende, die, B. 402; *on ende*, to
 death, C. 426. Cf. *ender-day*,
 and *ending day*=the day of
 one's death.
- Endelez, endless, A. 738.
- Endente, A. 639, 1012.
- Endentur, crevices, holes, B.
 313. O.Fr. *endenter*, to notch,
 jag.
- Endorde, adored, A. 368.
- Endure, }
 Eudeure, } A. 476, 1082.
- Endyte, indite, A. 1126.
- Ene, once; *at ene*, at once, A.
 291; *at ene*, at one, A. 953.
 A.S. *æne*, once.
- Enfamined, famished, B. 1194.
- Enforsed, forced, B. 938.
- Engendered, begat, B. 272.
- Enherite, inherit, B. 240.
- Enle = enely (? *onlepi*), alone,
 singly, A. 849.
- Enleuenþe, eleventh, A. 1014.
- Enmie, }
 Enmye, } enemy, B. 1204.
- Enourled, encircled, surrounded,
 B. 18. Fr. *ourler*, to hem. *Orle*
 in Heraldry = border. Ital.
 Orlo = hem, edge. Spanish
 and Portug. Orla = selvedge,
 border.
- Enprece, }
 Enpresse, } press, C. 43, 528.
- Enpresse, impress, A. 1097.
- Enpoysened, poisoned, B. 242.
- Enprysonment, imprisonment, B.
 46.
- Enquylen, obtain, C. 39. See
Aquyle..
- Ensens, incense, A. 1122.
- Entent, intent, A. 1191.
- Entre, enter, A. 38, 1067.
- Entré, entrance, B. 1779.
- Entyse, to provoke, B. 1137, 1808.
- Enurned, adorned, decked, A.
 1027.
- Er, ere, before, A. 324, 328; B.
 648.
- Erber, }
 Erbere, } harbour, A. 9, 38, 1171.
- Erbes, herbs, B. 1684.
- Erde, land, abode, A. 248; B.
 596, 601, 1006. A.S. *earð*,
 native soil, country, region;
earðian, to dwell, inhabit.
 "Eson afterward *erdand* on lyffe,
 Endured his dayes drowpyaite
 (? *drowpande*) on age."
 (T. B. 121.)
- Erigant, arrogance, B. 148.
- Erly, early, A. 392.
- Ernde, errand, message, C. 52.
 See *Arende*.
- Erne, eagle, B. 1698. A.S. *earn*,
 eagle.
- Ernestly, quickly, rapidly, B. 277,
 1240. A.S. *eornostlice*.
- Errour, A. 422.

- Erytage, heritage, A. 443.
- Epe, easy, A. 1202; B. 608. A.S. *edth*.
- Euen (wyth), *vb.* to be equal to, A. 1073.
- Euen-songe, vespers, A. 529.
- Euentyde, A. 582; B. 479.
- Euer-ferne, ever-fern, C. 438. A.S. *eforfearn*, polypodium vulgare. See Gloss. to Saxon Leechdoms, ii. 381.
- Ewere, ewer, B. 1457.
- Excuse, A. 281.
- Expoun, }
Expoune, } expound, A. 37; B.
Expowne, } 1058, 1729.
- Expounyng, *sb.* expounding, B. 1565.
- Expresse, A. 910; B. 1158.
- Fable, A. 592.
- Face, B. 1539.
- Fader, father, A. 872.
- False, }
False, } B. 205, 474.
- Falewed, became pale, faded, B. 1539. Ger. *falb*, pale, faded. A.S. *fealo*, pale, reddish or yellowish; *fealwian*, to grow yellow.
- Fale, good, C. 92. A.S. *fael*, clean, good, true.
- Falle, falls, happens, B. 494.
- Falure, A. 1084.
- Famacion, defamation, B. 188.
- Famed, celebrated, B. 275.
- Fande, found, A. 871.
- Fannez, fans, flaps, B. 457.
- Fantumme, phantom, B. 1341.
- Farande, pleasing, A. 865; handsome, B. 607; joyous, B. 1758.
- N. Prov. E. *farant*, decent, pleasant, nice. Gael. *farranta*, stout, brave.
- Farandely, pleasantly, C. 435. N. Prov. E. *farantly*.
- Fare, *vb.* go, A. 129, 147; B. 100, 621, 929; fare, B. 466. A.S. *faran*. O.N. *fará*.
- Fare, *sb.* voyage, course, C. 98. A.S. *faru*, *fer*.
"þe caþ he cast o corn sum quile,
In þe flum þat hatt þe Nile;
For-qui þat flum þat rennes þar,
Til Joseph hus it has þe *faru*."
(Cott. MS. Vesp. A. iii. fol. 27b.)
- Fare, conduct, A. 832; B. 861.
- Faren, gone, passed, B. 403.
- Fasor, form, A. 431. See T. B. 3956.
- Fasoun, fashion, A. 983, 1101.
- Fat, B. 627.
- Fate, fades, A. 1038.
- Fathme, (a) embrace, B. 399;
(b) grope, C. 273.
- (a) "Als I sat upon that lawe,
I bigan Denemark for to awe,
The borwes, and the castles stronge,
And mine armes weren so longe,
That I *fadmede*, al at ones,
Denemark with mine longe bones."
(Havelok the Dane, l. 1291.)
- O.N. *fadma*. Dan. *fadme*. A.S. *fathmian*, to embrace.
- Fatte, vessel, B. 802. A.S. *fet*.
- Fatted, fattened, B. 56.
- Faunt, child, maiden, A. 161.
- Faure, four, B. 958.
- Faurty, forty, B. 741, 743.
- Faut, }
Faute, } fault, B. 177, 236, 571.
- Fautle, faultless, B. 794.
- Fauty, faulty, sinful, B. 741.

- Fauor, } A. 428; "gret fauor,"
 Fauour, } A. 968.
 Fawre, four, B. 938.
 Fawte, fault, B. 1736.
 Fax, } hair, B. 790, 1689. A.S.
 Faxc, } *feax*.
 Fay, *in faye*, in faith, indeed, A.
 263; *par ma fay*, by my faith,
 A. 489.
 Faylande, failing, lacking, B. 1535.
 Fayle, be wanting, B. 737. Set
 (of the sun), B. 1758.
 Fayly, fail, A. 34; B. 548.
 Fayn, glad, A. 393; *fayn of*, B.
 642; *faynest*, B. 1219.
 Fayned, false, B. 188.
 Fayth, "in *fayth*" indeed, B.
 1732; gen. sing, B. 1735.
 Faȝte, fought, A. 54.
 Febele, } poor, bad, B. 47, 101,
 Feble, } 145.
 Fech, } fetch, A. 847, 1158; B.
 Feche, } 621.
 Fede, A. 29.
 Fees, cities, B. 960. Fr. *fief*.
 Prov. Fr. *feu*, *fieu*. M. Lat.
feudum. Eng. *fee*. The origin
 of this term is to be found in
 Goth. *faihu*, possessions. O.H.G.
fihu, *fehu*, cattle. O.N. *fe*. A.S.
feoh, cattle, money.
 Fel, bitterly, B. 1040. A.S. *fell*,
 cruel, severe.
 Felaschyp, fellowship, B. 271.
 Felde, field, B. 1750.
 Fele, (?) hide, B. 914.
 Fele, many, A. 21, 927. A.S. *fēla*.
 Fele (feel), taste, B. 107.
 Felc-kyn, many kinds of, B. 1483.
 Felle, cruel, severe; *felle chere*,
 stern countenance, B. 139;
 sharp, A. 367; B. 156, 1737;
 boisterous, rough, B. 421; bitter,
 B. 954.
 Felly, fiercely, bitterly, B. 559,
 571.
 Felonye, crime, sin, A. 800; B.
 205.
 Feloun, sinner, criminal, B. 217.
 Felt, hair, B. 1689. A.S. *felt*.
 Du. *velt*, felt, cloth. Cf. W.
gwallt. Gael. *falt*, hair of the
 head.
 Femmale, female, B. 696.
 Fende, fiend, devil, B. 205, 1341.
 Fende, fend, B. 1191. Fr. *de-*
fendre.
 Fenden, of fiends, B. 224.
 Feng, took (*pret.* of fonge), B.
 377.
 Fenny, dirty, vile, B. 1113. Cf.
 S. Prov. E. *venny*, mouldy. A.S.
fenn, mud, dirt. Goth. *jani*.
 Fenyx, phenix, A. 430.
 Fer, far, A. 334.
 Ferd, Ferde, frightened, B. 897,
 975.
 Ferde, fear, B. 386; C. 215. A.S.
forhtian, to fear; *forht*, fear.
 Ferde, went, *pret.* of *fare*, B. 1106.
 Fere, a companion; *in fere*, in
 company, together, A. 89, 884;
 B. 985, 1062. A.S. *fera*, *gefera*,
 a companion.
 Fereȝ, carries, A. 98. A.S. *fērian*.
 Fereȝ, companions, A. 1150. See
fere.
 Ferke up, get up, B. 897; ferke
 over, go, walk over, B. 133.
 "The freike upon faire
 wise *ferke* out of lyne."
 (T. B. 145.)

- "He salle *ferkke* before
 And I salle come aftyre."
 (Morte Arthure, p. 347.)
 "Now *ferkes* to the fyrthe,
 thees fresche mene of armes."
 (*Ibid.* p. 209.)
 "The kyng *ferkes* furthe
 on a faire stede."
 (*Ibid.* p. 202.)
 In T. B. 185, it is used transi-
 tively. The verb *to ferk* seems
 to be related to the Eng. *firk*, a
 quick movement, jerk, etc. A.S.
frician, to dance.
 Ferly, *adj.* wondrous, A. 1084 ;
adv. wonderfully, B. 269, 960 ;
sb. wonder, astonishment, A.
 1086 ; marvel, B. 1529. A.S.
fer, *færlice*, sudden.
 Ferlyly, exceedingly, B. 962.
 Ferre, farther, *comp.* of *fer*, B.
 97, 98.
 Fers, fierce, B. 101.
 Ferslych, fiercely, C. 337.
 Feryed, ferried, A. 946. O.N. *feria*
 (from *fara*, to go), to transport ;
 set over.
 Fest, fast, C. 290.
 Fest, Feste, feast, A. 283 ; B. 642,
 1758..
 Festen, fasten, establish, B. 156,
 327, 1255 ; C. 273.
 Fester, B. 1040.
 Festial, festive, B. 136.
 Fete, *in fete*, indeed, B. 1106.
 O.Fr. *faict*. Fr. *fait*, a deed,
 feat.
 Feper-beddes, C. 158.
 Fetly = featly, aptly, fitly, B.
 585. See *fete*.
 Fette, fetch, B. 802.
 Fettle, set in order, provide, make,
 B. 343, 585 ; C. 38, 435. Prov.
 E. *fettle*, set in order, etc. O.
 Fris. *fitia*, to adorn. Goth.
fetjan. Norse, *fitla*, to labour
 at a thing in order to get it
 right. Pl. D. *fisseln*, to bustle
 about.
 Fettle, fetter, B. 1255.
 Feture, feature, B. 794.
 Fetys, } neat, well made, B.
 Fetyse, } 174 ; dexterity, B. 1103.
 O.Fr. *faictis*. Lat. *factitius*,
 well made, neat, handsome.
 Fetysely, handsomely, beautifully,
 B. 1462.
 Fezt, fight, B. 275, 1191. A.S.
feoht. Ger. *fecht*, fight. See
 T. B. 1751.
 Feztande, fighting, struggling, B.
 404.
 Filed, defiled. See *Fyled*
 Flake, flake ; *flake of soufre*, B.
 954. O.N. *flak*, plank, slice.
 Flake=fleck, spot, blemish, A.
 947. O.N. *fleckr*. Ger. *fleck*,
 spot, blot, stain.
 Flakerande, flickering, fluttering,
 B. 1410. Ger. *flackern*, to flare,
 blaze, flutter.
 Flambe, flame, A. 769.
 Flaumbande, flaming, A. 90 ;
 shining, B. 1468.
 Flaunke, spark, B. 954. Prov.
 E. *flanker*, a flying spark. Pl.
 D. *flunkern*, to flicker, sparkle.
 Ger. *flunke*, spark.
 Flauore, flavour, A. 87.
 Flawen, fled, C. 214.
 Flay, terrify, B. 960, 1723 ; C.
 215. See T. B. 4593. N. Prov.
 E. *flay*, *flee*.

- Flayn, flayed, A. 809.
- Flajt, plot of ground, a flat, A. 57.
- Fleez, fleece (of golde), B. 1476.
- Flem, } banish, A. 334; B. 31,
Fleme, } 596. A.S. *flyman*.
- Flem, stream, C. 309. Cf. Prov. E. *flume*, *flem*, *fleme*, a mill-stream. Norse, *fлом*, *flaum*, flood, overflow of water; *flauma*, to overflow.
- Fleschlych, } fleshly, carnal, B.
Fleschly, } 265; A. 1082.
- Flet, *pret.* of flete, to flow, A. 1058.
- Flete, } flow, B. 1025; to people,
Flet, } B. 685. See T. B. 278, 4715. A.S. *fleetan*. Sw. *flyta*, flow, float. O.N. *fliota*. Prov. E. *fleet*.
- Flette, floated, *pret.* of flete, to float, B. 387.
- "Childer," he said, "yee list and lete, I sagh eaf on þe water *flete*."
(Cott. MS. Vesp. A. iii. fol. 27b.)
- Fleze, flew, A. 431.
- Flod, } flood, A. 874, 1058; B.
Flode, } 369.
- Flokke, flock, company, B. 386, 1767.
- Flong=flong=flung, A. 1165.
- Flor, flower, A. 29, 962; *pl. flores*.
- Flor, floor, B. 133.
- Flosed, flossed, B. 1689. Cf. *floss*-silk. Ital. *floseio flosso*, drooping, flaccid.
- Flot, grease, fat, B. 1011. A.S. *flotan*, to float; *flót-smere*, scum of a pot, floating fat. O.N. *flót*, the act of floating, the grease swimming on the surface of broth. Prov. E. *fleet*.
- Flot, } company, A. 786, 946;
Flote, } army, B. 1212. O.Fr. *flote*, a crowd.
- Flot, } flowed, floated, A. 46;
Flote, } B. 421, 432; C. 248.
Flotte, }
- Floty (? *flotery*), waving, A. 127.
- Flour-de-lys, lily, A. 753.
- Floury, flowery, A. 57.
- Flowen, flew, fled, A. 89; B. 945.
- Flowred, flowered, A. 270.
- Flozed, flowed, B. 397.
- Flurtd, flowered, figured, A. 208.
- Flyt, forec, literally chiding, B. 421. O.S. *flit*, contention.
- Flyte, to quarrel, strive, A. 353. Prov. E. *flite*, scold. A.S. *flitan*, Flytande, chiding, B. 950.
- Flyze, flay (?), A. 813.
- Flyzt, flight, B. 377.
- Fo, enemy, B. 1219.
- Fode, person, people, B. 466; *fode*, a child (King Horn, 1384); *fodder*, producer, mother (King Alys. 645); A.S. *fedan*, *afedan*, to bring forth, give birth to, rear. O.N. *fedá*. Dan *føde*.
- Fogge, dry grass, B. 1683. W. *fwg*.
- Fol, full, B. 1754.
- Fol, fool, B. 750, 996.
- Fol, foolish, C. 283.
- Folde, folded, A. 434.
- Folde, earth, A. 334; B. 403, 950.
- Folde, to beat, buffet, A. 813.
- Fole, fowl, B. 1410.
- Fole, fool, B. 202.
- Fole, foal, B. 1255.
- Foler, B. 1410.

- Foles, acts foolishly, B. 1422.
- Folewande, } following, A. 1040,
Folwande, } B. 429, 1212.
- Folk, }
Folke, } people, B. 100, 542, 960.
- Folken, of people, B. 271.
- Folmarde. Properly the beech-
martin, but commonly applied
to the pole-cat. O.Fr. *foine*,
faine (Lat. *fagina*), beechmast.
- Folyly, foolishly, B. 696. See
T. B. 575.
- Folȝe, follow, A. 127; B. 6, 677,
918, 1752. A.S. *folgian*.
- Folȝed, baptized, A. 654. A.S.
fullian, *fulwian*, to baptize.
- Foman, enemy, B. 1175.
- Fon, ceased, *pret.* of *fyne*, A. 1030;
B. 369. The northern form is
fan.
"Bot ai þe quilz he ne *fan*
To behald þe leve maidan."
(Cott. MS. Vesp. A. iii, fol. 20a.)
- Fonde, to found, establish, A. 939;
B. 173.
- Fonde, to go, proceed, A. 150.
- Fonde, try, B. 1103. A.S. *fandian*.
- Fonden, found, B. 356.
- Fonge, take, receive, A. 439, 479;
B. 540; *fonge* to the *flyȝt*, takes
to flight, B. 457. A.S. *fon*.
Ger. *fangen*, take, seize. Goth.
fahan.
- Font, B. 164.
- Fonte=*fond*, examined, A. 170,
327.
- Fooschyp }
Foschip, } enmity, B. 918, 919.
- For, from, B. 740; because, B.
323.
- Forbede, forbid, A. 379; B. 1147.
- Forbi, beyond, C. 483.
- Forboden, forbidden, B. 826, 998.
- Forbrent, burnt, A. 1139.
- For-clemmed, starved, C. 395.
Prov. E. *clem*, to starve, pinch
with hunger. Du. *klemmen*, to
pinch, compress.
- For-didden, did away with, A.
124.
- For-dolked, severely wounded, A.
11. A.S. *dole*, *dolh*, *dolg*, a
wound; *dilgian*, to destroy.
- Forering, B. 3. See Note.
- Forfare, destroy; also to perish,
B. 1168; C. 483; *forferde*,
(*pret.*), B. 571, 1051.
- Forfete, A. 619, 639; B. 743.
- Forfyne, lastly.
- Forgart, } =for-did, lost, *pret.*
Forgarte, } of for-gar, ruin, de-
stroy, lose, A. 321; B. 210.
See *Gar*.
- Forged, made, B. 343.
- Forhede, forehead, A. 871.
- Foriusted, overthrown, defeated,
B. 1216. Fr. *jouster*, to tilt.
"So many groundes he *for-justede* &
of joy broght."
(T. B. 296.)
- Forlete, lost, A. 327.
- For long, very long, A. 586.
- Forlonge, furlong, A. 1030.
- Forlote;=forlete;, forsake, B. 101.
"Þe laghes bath he (Adam) þan *forlete*
Bath naturel and positif."
(Cott. MS. Vesp. A. iii, fol. 52b.)
- Forloyne, forsake, depart, goastray,
err, A. 368; B. 282, 750, 1155,
1165. Fr. *loin*, far.
- For-madde, very mad (foolish), C.
509.

- Formast, first, foremost, B. 494.
 Forme, first, C. 38.
 Forme-fader, } first-father, pro-
 Forme-foster, } genitor, A. 639;
 B. 257.
 Fornes, furnace, B. 1011.
 For-payned, severely troubled, A.
 246.
 Forray, forage, B. 1200. Fr.
fourrager, to fodder, forrage,
 prey. O.Fr. *fouerrer*. Mid.
 Lat. *foderare*, *forrare*, from A.S.
foder. Ger. *futter*, food, victuals.
 Forselet, a fortified place, B. 1200.
 “*Forcelet*, stronge place (*forslet*,
 H.P.) Fortalicium.” (Prompt.
 Parv.) O.Fr. *forcier*. It. *for-
 ciere*. Mid. Lat. *forsarius*, a
 strong box, safe, coffer.
 Forser = forcer, forcet, A. 263.
 See preceding word.
 Forsette, compass, B. 78.
 Forsothe, forsooth, indeed, C.
 212.
 Forst, frost, B. 524. A.S. *forst*.
 Forþe, way, passage, A. 150. See
 T. B. 4094, 4166. Welsh,
ffordd, a way.
 “The kyng fraystez [seeks] a *furth*
 over the fresche strandez,
 One a strenghe by a streme in thas
 straytt landez.”
 (Morte Arthure, p. 103.)
 Forth-lep, forth-leapt, C. 154.
 Forþoȝt, repented, B. 557.
 Forþrast, for-thrust, B. 249.
 Forþy, therefore, wherefore, A.
 234; B. 545, 1020.
 Forþynke, repent, B. 285.
 Fortune, A. 306.
 Forwarde = forward, covenant,
 promise, B. 327, 1742. A.S.
fore-weard. “*Forwarde*, or
 emuinawnt, convencio, pactum.”
 (Prompt. Parv.)
 Forwroȝt, over-worked, weary, C.
 163.
 Forȝes, furrows, B. 1547. A.S.
forh. Ger. *furche*, a furrow.
 Forȝete, forgat, B. 203.
 Fote, foot, A. 970.
 Foted, footed, B. 538.
 Founce, bottom, A. 113. See
 Founs.
 Foundande, going, C. 126.
 Founde, to go, B. 903.
 “Quen we suppose in our sele
 to sit alther heist,
 Than *foudis* furth dame fortoun
 to the flode ȝates,
 Draȝes up the damme borde
 and dreuchis us evir.”
 (K. Alex p. 64.)
 “Fflorent and Floridas with fyve
 score knyghttez,
 ffollowede in the foreste, and on the
 way *fowndys*,
 Fflyngande a faste trott,
 and on the folke dryffes.”
 (Morte Arthure, p. 231.)
 Foundemente, foundation, A. 993.
 Founden, found, B. 547.
 Foundered, destroyed, perished,
 B. 1014.
 Founs, }
 Founce, } bottom, B. 1026.
 “Onone as thai on Alexander
 and on his ost waites,
 Thai flec as fast into flode,
 and to the *founce* plungid.”
 (K. Alex p. 141.)
 Fourferde, perished, *pret.* of *for-
 fare*, B. 560.
 Fowle, foully, B. 1790.

- Fowled, became defiled, foul. B. 269.
- Fowre, four, A. 886.
- Foysoun, abundant, A. 1058.
Fr. *foison*. O.Fr. *fusion*, from Lat. *fusio*, pouring out.
- Fraunchyse, liberality, A. 609; B. 750.
- Fray, terrify, B. 1553. See *Afray*.
- Fraynez, demands, asks, desires, A. 129. A.S. *fregnan*, to ask. Goth. *fraihnan*.
- Frayste (*a*), sought, A. 169; (*b*) literally, to try, prove, B. 1736. O.N. *fræsta*.
(*a*) "Bot wete thou wele this iwis, within a wale time,
Fra that I *fraist* have that faire (faice?) of my faire lady,
I sall the seke with a sowme of seggis enarmed."
(K. Alex. p. 69.)
- Frek, } man, B. 6, 79, 540.
Freke, } This word is used by Skelton. A.S. *freca*, a daring warrior, from *free*, *freca*, bold, daring, eager. The adjective *freke* (*frek*, *frike*), was not known to O.E. writers of the 14th century.
"Israel wit þis uplepp,
þat mocht nocht forwit strid a step,
Witouten asking help of sun;
þat quak wit ilk lim was won,
þat first for eild mocht nocht spek,
To bidd hast now es nan sa frek."
(Cott. MS. Vesp. A. iii. fol. 29b.)
- Freles, blameless, A. 431. O.N. *fryja*, to blame. *Frie*, to blame, occurs in the romance of *Havelok the Dane*, 1998.
- Freloker, more freely, B. 1106.
- Frely, lordly, B. 162; beautiful, B. 173; freely, C. 20.
- Frelych, lordly, B. 162; bountiful, C. 214.
- French, an error for *fresh* (*fresh*) or *frelich*, A. 1086.
- Frete, gnaw, eat, devour, B. 1040. A.S. *fretan*.
- Freten, devoured, B. 404.
- Frette, furnish, B. 339; ornament, B. 1476. A.S. *frætu*, ornament; *frætwian*, *frætwian*, trim, deck, adorn.
- Fro, from, A. 427; B. 396. This is another form of the Northumbrian *fra*. O.N. *frá*; "to *ne fro*," A. 347.
- Frok, } dress, garment, frock,
Frokke, } B. 136, 1742.
- Froþande, frothing, frothy, filthy, B. 1721.
- Fruht, kicked, C. 187. See T. B. 5968.
- Frym, beautiful, fresh, vigorous, A. 1079. Prov. E. *frim*; *frum*, tender, fresh. A.S. *freme*, advantageous, good. Drayton uses the phrase "*frim* pastures," *i.e.* luxuriant pastures.
- Fryst, delay, put off, B. 743. A.S. *fyrstan*, to give respite; *fyrst*, a space of time, interval. Icel. *frist*, delay; "to *frist*, to trust for a time" (Ray); to delay (Jam.).
- Fryt, } fruit, A. 29; B. 1044.
Fryte, }
- Fryth, wood, A. 89; B. 534, 1680. Gael. *frith*, a heath, deer park, forest.

- Ful, foul, B. 231.
 Fulfill, accomplish, B. 264, 1732.
 Fulþed, baptized, B. 164. See *Folþed*.
 Fundament, foundation, A. 1010.
 Funde, found, B. 1735.
 Fust, fist, B. 1535.
 Fyf, five, A. 849.
 Fyfigure, A. 170, 747.
 Fykel, treacherous, deceitful, C. 283.
 Fyldor, gold thread, A. 106. Fr. *fil d'or*.
 Fyled, defiled, dirty, B. 136.
 Fyled, formed, B. 1460.
 Fylsened, strengthened, aided, supported, B. 1167, 1644. A.S. *fylst*, help, assistance; *fylstan*, to help, aid.
 Fylyter, huddle together, B. 224; join, B. 696; meet together in battle, B. 1191; become ragged, entangled. Prov. E. *felter*, entangle, clot. Fairfax uses the phrase "*feltred* locks." Cf. the phrase "a *filtered* foal," a shaggy foal. Baker says that the term *felt* is applied to a matted growth of grass.
 "His fax and his foretoppe was *filterede* togeder."
 (Morte Arthure, p. 91.)
 Fylyoles (= *fyells*, *phiolls*), round towers, B. 1462. Cf. *Fala*, a tour of tre. Med. Gram.
 Fync, *vb.* end, die, A. 328; cease, A. 353; B. 450; delay, B. 929.
 Fyne, *sb.* cessation, A. 635.
 Fynne, fin, B. 531.
 Fyole, B. 1476.
 Fymament, B. 221.
 Fyrre, *adv.* farther, comp. of *fer*, A. 103, 127; B. 766; C. 116; *adj.* distant, A. 148. A.S. *fyrre*.
 Fyrte, fearful, trembling, A. 54. A.S. *fyrhto*; *fyrhtu*, fear, fright, trembling; *forht*, fearful, timid.
 Fyþel, fiddle, B. 1082.
 Fyþere, feather, B. 530, 1026.
 Galle, gall, stain, filth, A. 1060; B. 1022. Cf. to *gall*, fret. Fr. *galler*. W. *gwall*. O.N. *galli*, fault, imperfection. Dan. *gal*, wrong, ill.
 Gain, against, A. 138.
 Gardyn, A. 260.
 Gare, cause, make, drive, A. 331; B. 690. N. Prov. E. *gar*. O.N. *göra*, *gera*.
 Garlande, A. 1186.
 Garnyst, garnished, ornamented, B. 1277.
 Gart, forced, made, A. 1151. See *gare*; *garten*, 3d *pers. pl.* A. 86.
 Gate, way, A. 395, 526; B. 676, 931. See T. B. 6292. O.N. *gata*.
 Gaule, } A. 463; C. 285. See
 Gawle, } *galle*.
 Gay, } A. 260; B. 830, 1315.
 Gaye, }
 Gayn, *vb.* avail, A. 343; C. 164; prevail, B. 1608. Sc. *gane*; *gain*, to be fit or suitable.
 Gayn, } useful, available, good,
 Gayne, } B. 259, 749.
 Gaynly, } gainly, gracious, B.
 Gaynlych, } 728; C. 83. Cf. ungainly = awkward. O.N. *gegn*,

- convenient, suitable; *gegna*, to meet.
- Gazafylace, royal treasury, B. 1283.
- Geder, gather, C. 105.
- Gef, gave, A. 174.
- Gele, spy, see, A. 931.
- Gemme, A. 253.
- Gendered, engendered, B. 300.
- Gendrez, genders, kinds, B. 434.
- Generacyoun, A. 827.
- Gent, } gentle, noble, gracious,
Gente, } A. 118, 253, 265; B. 1495.
- Gentryse, nobleness, B. 1159, 1216.
- Gentyll, noble, A. 278; *gentyleste*, A. 1015; B. 1180.
- Gentylmen, B. 864.
- Gere, gear, B. 16; C. 148.
- Gere, clothing, attire, B. 1811.
- Gered, covered, clothed, ornamented, B. 1344, 1568. O.N. *gerfi*. A.S. *gearwa*, habiliments. O.H.G. *garawi*, ornament, dress. A.S. *gearwan*; *gearwian*, make ready, prepare, supply.
- Gesse, tell, A. 499. Norse, *gissa*.
- Geste, tale, saying, A. 277.
- Geste, }
Gest, } guest, B. 98, 640.
- Gettes, devices, B. 1354. O.N. *geta*, to conceive. A.S. "and-*gitan*," get, know, understand.
- Geuen, given, A. 1190.
- Gilde, gilt, B. 1344.
- Giles, gills, C. 269.
- Gilofre, gilly flower, A. 43. Fr. *giroflée*. Lat. *caryophyllus*, a clove.
- Glace=glance, A. 171. Fr. *glacer*, *glacier*, slide, slip. Cf. O.E. *glace*, to polish, glance as an arrow turned aside.
- Glade, *vb.* to gladden, A. 861.
- Glam, word, message, B. 499; C. 63; talk, speech, B. 830; noise, B. 849. Obsolete Swedish, *glamm*, talk, chatter; *glamma*, to talk, chatter. Gael. *glam*, outcry. O.N. *glam*, clash; *glamra*, to rattle. Se. *glamer*, noise, clatter.
- "Alle thire he closis in that cliffe, and eairis on forthire,
To the oceyann at the erthes ende, and, ther in an ilee, he heres
A grete *glaver* and a *glam* of grekin tongis."
(K. Alex. p. 183.)
- Glas, }
Glasse, } A. 990, 1025.
- Glauere, to deceive, A. 688. Cf. N. Prov. E. *glaver*, *glaiuer*, to talk foolishly; *glauver*, flattery. W. *glafir*. Irish *glafaire*, a babbler.
- "Sir," sais syr Gawayne,
"So me gode helpe,
Siehe *glaverande* gomes
greves me bot lyttille."
(Morte Arthure, p. 212.)
- See extract under word *glam*.
- Glaimande, slimy, C. 269. Cf. "gleyne or rewme, reuma;" "gleybyn or *ynogleymyn*, visco, inviseo." (Prompt. Parv.)
- Glare, glare, amber, A. 1026. A.S. *glære*, amber. O.N. *glær*. Dan. *glar*, glass.
- Glare, a sword, A. 654. Fr. *glaiue*. Lat. *gladius*.
- Gle, joy, glee, A. 95, 1123.
- Glede, kite, B. 1696. A.S. *glida*.

- Glem, } gleam, light, A. 79 ;
 Gleme, } brightness, B. 218 ;
day-glem, daylight, A. 1094 ;
heven-glem, heaven light, B.
 946.
- Glemande, gleaming, shining, A.
 70, 990.
- Glene, glean, gather, A. 955.
- Glent, } shone, A. 70, 114, 1026 ;
 Glente, } B. 218. Sc. *glent*,
glint, to gleam. Dan. *glindse*,
 to glisten ; *glindre*, to glitter.
 "The schaftes of the schire sone
 schirkind the cloudis,
 And gods glorious gleme *glent* tham
 emanngē."
 (K. Alex. p. 164.)
- Glent, } slipped, fell, A. 671. Sc.
 Glente, } *glint*, *glent*, not only
 signifies to gleam, shine, but
 also to glide, slide. W. *ysglentio*,
 to slide.
 "Glissonand as the glemes þat *glenttes*
 of þe snaw." (T. B. 3067.)
- Glentez, *sb.* looks, A. 1144.
- Glet, } dirt, mud, slime, and
 Glette, } hence filth, sin, A.
 1060 ; B. 306, 573 ; C. 269.
 Pl. D. *glett*, slippery. Sc. *glit*,
 pus. O.N. *glæta*, wet.
- Glewed, called, prayed, C. 164.
 Fr. *glay*, cry.
- Glodez, glades, A. 79.
- Gloped, was terrified, frightened,
 amazed, B. 849. O.N. *glapa*,
 stare, gaze, gape. O.Fris. *glupa*,
 to look, peep. Dan. *glippe*, to
 wink. N. Prov. E. *glop*, *gloppen*,
 to be amazed, to frighten.
 "Bees not *agloped* madame ne
 greved at my fadire."
 (K. Alex. p. 30.)
- "Thane *gloped* the glotone and
 glordecde unfaire."
 (Morte Arthure, p. 90.)
 "O, my hart is rysand in a *glope* !
 For this nobylle tythand thou shalle
 have a droppe."
 (Town. Myst. p. 146.)
- Glopedly, fearfully, B. 896.
- Glory, A. 934 ; B. 1522.
- Gloryous, }
 Glorious, } A. 799, 915.
 Gloryus, }
- Gloutoun, a wicked wretch, a loose
 fellow, a ribald, B. 1505.
- Gloumb, look, observe, C. 94.
 Chaucer uses *glombe* in the sense
 of looking gloomy, sullen,
 frowning. It seems to be con-
 nected with O.N. *glampa*, to
 glitter, shine. Cf. O.E. *glent*,
 to shine, and *glent*, to look. So
 also *stare* signifies not only to
 look steadfastly at, but to shine,
 glitter.
- Glowed, shone, A. 114. O.N.
glod, to glow, burn, shine.
- Glwande, glowing, shining, bright,
 C. 94.
- Glydande, going, walking, B. 296.
- Glyde, to go, walk, slip along, B.
 325, 677, 1590. Pl. D. *gliden*,
glien, slip, glide.
- Glyfte, became frightened, B. 849.
 Originally to stare, look aston-
 ished.
 "Pys munke stode ande lokede þarto,
 And hade þerof so moche drede,
 þat he wende have go to wede :
 As he stode so sore *aglyfte*
 Hys ryt hande up he lyfte,
 Ande blessedde hym self stedfastly."
 (Handlyng Synne, l. 3590.)
- Gliffe*, in O.E. signifies also to

- look, shine, glow. Sc. *glevin*, to glow; *gliff*, a glimpse; *gliffin*, to wink. Dan. *glippe*, to wink. Glymme, brightness, A. 1088. O. Sw. *glimma*, to shine. Glysnaude, shining, glistening. A. 1018. A.S. *glisman*. O.N. *glyssa*, to sparkle, glitter. Glyzt, shone, A. 114; looked, C. 453. Du. *glicken*, to shine. Icel. *glugga*, to peep. *A-glyzte*, slipped from, in line 245, is evidently another form of *glyzt*. Cf. N. Prov. E. *glea*, *aglea*, crooked, aside; *gledge*, to look askint. Sc. *gley*, *gly*, to squint, all of which originally signified simply to look, shine. See T. B. 3943.
- Cnede, niggardly, beggarly, B. 146. The MS. reads nede, but *gnede* is the correct form. Dan. *gnide*, to rub. A.S. *gnidan*. Cf. O.E. *nithing*, a miser. A.S. *gnethen*, moderate, sparing. "Sua lang has thir tua boght þair sede, þat þair moné wex al *gnede*." (Cott. MS. Vesp. A. iii. fol. 31a.) "Bot fra þair store bigan to sprede The pastur þam bigan to *knede*." (*Ibid.* fol. 15a.) "Bot al he tok in godds nam, And thold luvell al þat seam; For al to *gnede* him thoght þe gram þat he moght thol on his licam" (*Ibid.* fol. 51a)
- Goande, going, B. 931. Goblote, goblet, B. 1277. God, } good, wealth. See *Goud*. Gode, } Godhede, godhead, A. 413. Godlych, good, B. 753. Golf, deep, abyss, A. 608. Gome, man, A. 231; B. 1315. Gorde=*girde*, rush, go headlong, B. 911, 957. See T. B. 169. Gore, filth, B. 306. A.S. *gor*, wet, filth, mud. N. *gor*. Gorste, gorse, B. 99, 534. W. *gores*, *goreset*, waste, open. Gost, } spirit, A. 86; B. 325, Goste, } 1598. Gostly, spiritual, ghostly, A. 790. Gote, stream, A. 934; B. 413; C. 310; *pl. gotez*, A. 608. Prov. E. *gote*, *goit*, *gowt*, ditch, sluice, mill-stream. Du. *gote*, kennel, conduit. A.S. *geotan*, to pour. "As *gotes* out of *guttur*s in golanand, (glomand?) wedors, So voidis down the venom be vermayns schaftes." (K. Alex. p. 163.)
- Goud, } *adj.* good, A. 33, 568; Goude, } *sb.* wealth, riches, A. God, } 731, 734; B. 1326. Goun, } gown, dress, B. 145, Goune, } 1568. Governor, B. 1645; C. 199. Gowdez, goods, C. 286. Grace, A. 436. Gracios, } A. 95, 260, 934; C. Gracious, } 26. Graciously, B. 488. Grame, wrath, vengeance, C. 53. A.S. *grama*. Ger. *gram*, anger, displeasure. Graunt, *sb.* leave, permission, A. 317; *vb.* grant, B. 765; C. 240. Grauayl, gravel, pebbles, A. 81. Grauen, graven, B. 1324. Grauen, buried, B. 1332.

- Graynez, grains, A. 31.
- Graybed, prepared, B. 343, placed, B. 1485; availed, C. 53. See T. B. 229. O.N. *greitha*, to make ready. N. Prov. E. *graid*.
- Graybely, quickly, readily, B. 341; truly, A. 499; C. 240. N. Prov. E. *gradely*. See T. B. 54.
- “On Gydo, a gome jat *graidly* had soght,
And wist all þe werks by weghe he hade.”
(T. B. 229.)
- Cf. *Graiþe*=ready.
- Gre, will, desire, C. 348; hence *bongre, malgre*, etc. O. Fr. *gret*. Fr. *gré*, will, pleasure. Lat. *gratus*, pleasing.
- Greece, step, B. 1590.
- Gredirne, gridiron, B. 1277.
- Greffé, grief, A. 86.
- Greme, *adj.* displeasing, C. 42; wrath, B. 16, 947; *vb.* to make angry, displease, B. 138, 1347. A.S. *gremian*, to displease.
- Greme, spot, blemish, A. 465. Norse *grima*, a spot.
- Gresse, grass, A. 10, 245; B. 1028.
- Grete, the whole, A. 637, ? altogether A. 851; a *grete*, in the gross—a head, A. 560.
- Grete, weep, A. 331. A.S. *grætan*, Prov. E. *greet*.
- Gretyng, *sb.* weeping, B. 159.
- Greue, grieve, A. 471; B. 138, 302, 306.
- Greue, grove, A. 321; B. 99.
- Greuing, *sb.* sorrowing, grief, B. 159.
- Gromlyoun, the herb *gromwell*, grey millet, (*Lithospermum officinale*), A. 43. “*Gromaly* herbe. *Milium solis*.” (Prompt. Parv.)
- Grone, groan, B. 1077.
- Gropande, searching, trying, B. 591. A.S. *gráþian*, to touch, feel, seize, grope. O.N. *greipa*.
- Gropyng, *sb.* handling, B. 1102.
- Grunde, ground, sharpened, A. 654.
- Grundelez, bottomless, C. 310.
- Grouelyng, on the face, A. 1120. O.N. *grufa*; *grufanidr*, to stoop down. *Liggia á grufu*, to lie face downwards, to lie groveling.
- Gruche, begrudge, B. 1347.
- Gruþt, *pret.* of *gruche*, B. 810.
- Grychelyng, *sb.* murmuring, repining, C. 53.
- Grym, black, A. 1070.
- Grymly, sharply, A. 654; roughly, B. 1534.
- Grymme, horrible, B. 1553; sharp, B. 1696. A.S. *grim*; *grimm*, fury, rage,; sharp, bitter; “a *grym toole*,” T. B. 938.
- Grynde, A. 81.
- Gryndel, angry, C. 524. Norse *grina*, wry the mouth; *grinall*, sour looking. Du. *grinnen*, *grinden*, to grin, snarl.
- Gryslly, horrible, B. 1534. A.S. *grisllic*, horrible; *a-grisan*, to dread, fear greatly.
- Gryspyng, *sb.* gnashing of the teeth. A.S. *grist-bitung*.
- Gryste, dirt (?), A. 465.
- Guere, gear, B. 1505.
- Guferes, evidently an error for *guterres*, C. 310. See T. B. 3072. See extract under word *gote*.

- Gult, }
 Gulte, } guilt, A. 942; B. 690.
- Gulty, guilty, C. 210, 285.
- Gut, C. 280.
- Gyde-ropes, C. 105.
- Gye, govern, B. 1598. Fr. *guider*;
guier, direct, guide.
- Gyle, guile, A. 671, 688; C.
 285.
- Gylt, guilt, B. 731.
- Gylte, A. 655.
- Gylte, guiltless, A. 668.
- Gyltyf, guilty, A. 669.
- Gyn, machine; applied to the ark,
 B. 491; to a boat, C. 146.
- Gyng, company, A. 455. A.S.
genge. See T. B. 1225.
 "þan was Jacob busked yare,
 Wit al þe *gyng*e þat wit him ware."
 (Cott. MS. Vesp. A. iii. fol. 30a.)
- Gyngure, ginger, A. 43.
- Gyse, guise, A. 1099.
- Gyternere, A. 91. Fr. *guiterre*;
guiterne, a gittern. (Cot.) Lat.
cithara, a harp.
- Habbe, have, B. 75; *habes*, *habbes*,
 has, B. 555, 995.
- Hach, } hatch (of a ship), B.
 Hachche, } 409; C. 179.
- Hafyng. See *Hauyng*.
- Hagherlych, fitly, B. 18. See
Hazerly.
- Haldande, holding, C. 251.
- Halde, hold, A. 454, 490; B. 652.
- Halden, held, A. 1191; B. 42.
- Hale, flow, A. 125. The origi-
 nal meaning is to drag along.
 Ger. *holen*. O.N. *kala*. Fr.
haler. Cf. T. B. 1782.
- Hale, toss, B. 1520; C. 219.
- Half, side, quarter, B. 950. O.N.
halfa.
- Halke, recess, B. 104, 321. A.S.
hylea, hooks, turnings. "*Halke*
 or hyrne. Angulus, latibulum."
 (Prompt. Parv.) See Canter-
 bury Tales, 11433.
- Halse, salute, wish one health, B.
 1621. O.N. *heilsa*. Sw. *halsa*,
 to salute. O.N. *heilsa*, health.
 See T. B. 367.
- Halt, lame, B. 102. O.N. *halltr*,
 lame; *haltra*, *halta*, to limp.
- Halue, behalf, B. 896.
- Halue, side, border, B. 1039.
- Halyday, holy day, B. 134; C. 9.
- Halæd, hallowed, sanctified, B.
 506, 1163.
- Hampre, to pack up for removal,
 B. 1284.
- Han (3d pers. pl. pres.), have, A.
 776.
- Hande-helme, B. 419.
- Hapene, is blessed, B. 27.
- Happe, joy, A. 16, 1195; *happe*,
 blessings, B. 24; C. 11. O.N.
happ.
- Happe, cover, B. 626; C. 450.
 Prov. E. *hap*, to cover; *happing*,
 covering.
 "Lord, what (lo) these weders ar
 cold, and I am ylle *happyd*."
 (Town. Myst. p. 98.)
 "*Happyn* or *whappyn*' yn
 cloþys." "*Lappyn*', or *whap-
 pyn*' yn cloþys (*happyn* to-
 gedyr, S.; *wrap* to-geder in
 clothes, P.) Involvo." (Prompt.
 Parv.)
- Happen, adj. happy, blessed, C.
 13, 17, 19, 21.

- Hard, coarse cloth made of tow, "hard hattes," B. 1209. A.S. *heordan*, *heordas*, hards, refuse of tow.
 "Sum araies thaim in ringes, and sum in row breuys,
 With *hard hattes* on thaire hedis hied to thaire horsis."
 (K. Alex. p. 102.)
- Hardy, bold, B. 143.
 Hardyly, boldly, A. 3.
 Hare, B. 391.
- Harlot, underling, B. 39; servant, profane jester, B. 860, 1584; *harlotez*, harlot's, B. 34; harlots, B. 860. This term was not originally confined to females, nor even to persons of bad character. W. *herlawd*, *herlod*, a youth; *herlodes*, a damsel. Cf. "*harlotte scurrus*." "Gerro a tryfelour or a harlott." Med. MS. Cant. "An *harlott*, balator, rusticus, gerror, mima, jocator, nngatur, scurrulus, manducus. An *harlottry*, leacacitas, inurbanitas," etc. To do *harlottry*, scurrari." Cath. Ang. in Prompt. Parv.
 "Ffore *harlottez* and *hause-mene* (house-men) *salle helpe bott littille*."
 (Morte Arthure, p. 229.)
- Harlottrye, profane speaking, B. 579.
- Harme, *sb.* wrong, sin, C. 17; *pl.* *harmez*, harms, A. 388.
- Harmlez, guiltless, A. 676, 725.
- Harpe, A. 881.
- Harpene (*3d pers. pl. pres.*), play on the harp, A. 881.
- Harporez, harpers, A. 881.
- Haspe, fasten, B. 419; clothe, cover, C. 381. O.N. *hespa*, a clasp, buckle. Cf. "*haspyng* in armys. T. B. 367.
- Haspede, hook, C. 189. Cf. Dan. *haspe*, windlass, reel; *haspevinde* capstan of a ship.
- Hastif, }
 Hastyf, } hasty, C. 520.
- Hastyfly, }
 Hastyly, } hastily, quickly, B. 200, 1150.
- Hat, call, B. 448. A.S. *hútan*, to call.
- Hatel, }
 Hattel, } anger, B. 200; fierce, B. 227; keen, sharp, C. 367, 481. S. Saxon, *hatel*, *hetel*, keen, sharp, bitter. A.S. *hétel*, fierce. O. Sax. *hatol*. A.S. *atol*, dire, cruel.
- Hatere, clothing, garments, B. 33. A.S. *hætern*, *hæter*, clothing, apparel.
- Haþel, man, literally noble, A. 676; B. 27, 409, 1597. A.S. *æthele*, noble; *atheling*, a ruler, man.
 "Homer was holden *haithill* of dedis."
 (T. B. 38.)
- Hatte, is called, B. 926; C. 35.
- Haunte, practise, C. 15. Fr. *hanter*, frequent, haunt, literally, to follow a certain course.
- Haucke, hawk, B. 537.
- Hauen, haven, port, B. 420.
- Hauyng, condition, behaviour, A. 450, 754.
- Haylsed, saluted, A. 238; B. 612, 814. See *Halse*. See T. B. 1792.
- Hayre, heir, B. 666.
- Hayrez, shirts of horse-hair, hair-

- cloth, sack-cloth, C. 373. A.S. *héra*.
- Hazerly, fitly, properly, B. 18.
This word occurs in the Ormulum under *hazherrlike*. O.N. *hægr*, dexter, facilis. Dan. *haage*, to please; *haagelig*, agreeable, acceptable.
- Hede, notice, A. 1051.
- Hef, heaved, raised, C. 219.
- Heke=eke, also, A. 210.
- Helde, bend to, come to, B. 1330.
A.S. *healdan*; *hyldan*, incline, lean to. Dan. *helde*.
- Helde, *adv.* willingly, A. 1193;
in helde, in mind, in purpose, disposed, B. 1520.
- Helded, approached, B. 39.
- Helde, goes, walks, B. 678.
“Pir brether *helid* ai forth þair wai
Pat to þair fader ful snith com þai.”
(Cott. MS. Vesp. A. iii. fol. 296.)
- Hele, safety, C. 335; health, B. 1099; pleasure, A. 16. A.S. *hél*.
- Helle-hole, B. 223.
- Hellen, of hell, C. 306.
- Helme, C. 149.
- Hem, them, C. 180.
- Hemme, border, A. 1001.
- Hende, gracious, B. 612; C. 398;
pleasant, B. 1083. Norse *hendt*, adapted; *hendug*. Dan. *handig*, handy, dextrous. Cf. *hendly*, T. B. 1792.
- Hendelayk, mildness, civility, B. 860. *Hard-laike* occurs in T. B. 2213.
- Heng, } hang, B. 1584, 1734.
Henge, }
- Hens, hence, C. 204.
- Hent, } take, seize, receive, A.
Hente, } 388, 669; B. 151, 376
883, 1150. O.N. *kenda*. A.S. *hentan*.
- Hepe, heap, company. B. 1775.
- Her, their, A. 888.
- Here, heir, B. 52.
“Bede his daughter come downe and
his *dere heire*.” (T. B. 389.)
- Here, hair, A. 210.
- Here, company, B. 409, 902. T. B. 6253. A.S. *here*, an army, host, etc.
- Hered, honoured, B. 1086. A.S. *hërian*, to praise, commend.
- Herken, } hearken, B. 193, 458.
Herkne, }
- Herne, brains, A. 58. O.N. *hjarni*. Sw. *hjerna*.
- Herne,=erne, eagles, B. 537.
- Hert, heart, B. 1723.
- Hertte, hart, B. 391, 535.
- Heruest, harvest, B. 523.
- Hery, honour, praise, B. 1527.
See *hered*.
- Herytage, }
Heritage, } A. 417; B. 652.
- Herre, harry, B. 1179, 1294;
drag out, C. 178. Se. *herry*;
harry, rob, spoil, pillage. A.S. *hergian*, *herian*, to plunder, afflict, vex. Fr. *harrier*, provoke, molest. O.N. *heria*, to make an inroad on.
- Hest, } command, A. 633; B.
Heste, } 94, 341; promise, B. 1636.
- Hete, promise, vow, A. 402; B. 1346; C. 336. O.N. *hæta*, to threaten. T. B. 240.
- Heter, rough, C. 373. See T. B.

5254. N. Prov. *letter, litter*, eager, earnest.
- Heterly, quickly, greatly, fiercely, A. 402; B. 380, 1222; C. 381, 477. See T. B. 3499.
- Heþe, heath, B. 535.
- Heþen, hence, A. 231. O.N. *hëthan*. See T. B. 5115.
- Heþyng, scorn, contempt, B. 579, 710; C. 2. O.N. *háthung*. See T. B. 1753, 1818.
- Heue, heave, raise, A. 314, 473. O.N. *hefa*.
- Heued, head, A. 459, 465.
- Heuen, raise, exalt, A. 16; B. 24, 506; increase, "*heuen þi hele*," B. 920. We also meet with the phrase to "*heuen harm*."
- "Qua folus lang wit uten turn,
Oft his fote sal find a spurn;
Reu his res þan sal he sare,
Or *heuen* his harme with foli mare.
(Cott. MS. Vesp. A. iii. fol. 25a.)
- Heuen-ryche, the kingdom of heaven, A. 719; C. 14.
- Heuy, sorrowful, A. 1180; C. 2.
- Heyred, harried, dragged, pulled, B. 1786. See *Herze*. "*Harryn'* or *drawyn'* trahicio, pertraho" (Prompt. Parv.)
- Heyred = heryed, honoured, B. 1527. See *Hered*.
- Heze, high, lofty, B. 1391, 1749.
- Heze, hasten, B. 1584. See *Hyzze*.
- Hezt, } height, A. 1031; B. 317.
Hezþe, }
- Hide, } hid, hidden, B. 1600,
Hidde, } 1628.
- Hidor, fear, C. 367. O.Fr. *his-dour*; *hidour*, dread.
- Hiled, covered, B. 1397. A.S. *hëlan, hëlian*. Prov. E. *hele, hill, hile*, to cover. O.N. *hylia*, to hide.
- Hitte, to make for, C. 289; come, B. 479; C. 380. O.N. *hitta*, to light on, find.
- "Pai turne into Tessaile withouten tale more,
Hit up into a havyn all the hepe samyn."
(T. B. 991.)
- Hiþe=high, loud, B. 1564.
- Hiþly, greatly, B. 920.
- Ho, she, A. 232, 233; B. 659. A.S. *heo*. Prov. E. *hoo*.
- Ho-besteþ, she-beasts, B. 337.
- Hod, hood, B. 34.
- Hodleþ, hoodless, B. 643.
- Hofen, (*p. p.* of *heve*), exalted, raised, B. 1711.
- Hokyllen, beat, B. 1267. Is this an error for *hollkyen*? See *Holkke*.
- Hol, whole, B. 102, 594.
- Hole-foted, B. 538.
- Holde, dominion, B. 1597.
- Holkke, thrust out, B. 1222. The original meaning seems to be "to make hollow, dig out, pierce." A.S. *holian*, to hollow; *hol, holh*, a hole. Cf. O.Sc. and O.E. *holket*, hollow; *holk*, dig out. Prov. E. *hulk*, to take out entrails of rabbits and hares (Baker). Sw. *holka, hulka*, to hollow.
- Holly, wholly, B. 104, 1140.
- Holteþ, woods, A. 921. A.S. *holt*, wood, grove; "*holte woddes*," T. B. 1351.

- Holze, hollow, B. 1695. A.S. *holh*.
- Homly, familiar, domestic, A. 1211.
- Hommel, hams, thighs, B. 1541. O.N. *höm*, the back of the thigh.
- Honde, hand, A. 49, 706; B. 174.
- Hondel, handle, B. 11.
- Hondelyng, *sb.* handling, B. 1101.
- Hondelynge, *adv.* with hands, A. 681.
- Honde-werk, handwork, C. 496.
- Honde-whyle, a moment, B. 1786. A.S. *hand-hwíl*; "in a *hand-while*," T. B. 406.
- Hone, to delay, abide, A. 921. See Met. Hom., p. 129.
- Honest, B. 14, 18.
- Honestly, B. 134, 705.
- Honour, A. 852; B. 594.
- Honyse, destroys, ruins, B. 596. O.Fr. *honeison*, shame; *honnir*, to shame, blame, borrowed from Goth. *haunjan*. Ger. *höhn*. "And Alexander alle that quile asperly rydis To the grete flode of Granton, and it one a glance fyndes, Or he was soyt to the side ȝit sondird the qweryns, His hors it *hunyschist* for evir, and he with hard schapid." (K. Alex. p. 102.)
- Hope, expect, think, suppose, A. 142; B. 663.
- Hores, theirs, C. 14.
- Hores (?), B. 1695.
- Hortyng, *sb.* hurting, harm, B. 740.
- Horwed, unclean, B. 335. A.S. *horwa*, *hóru*, dirt; *hyrcian*, to defile.
- Horyed, hurried, B. 883.
- Hot, } angry, B. 200.
Hote, }
- Hourlande, rolling, rushing, hurting, C. 271.
- Hourle, wave, C. 319.
- Household, B. 18.
- Houe, abide, B. 927. W. *hofan*; *hofio*, to fluctuate, hover, suspend.
- Houez, hovers, B. 458, 485.
- Houen, exalted, raised, B. 206, 413, 1451.
- Hue, cry, voice, A. 873.
- Hue, } hue, complexion, A. 842;
Huce, } B. 1483.
- Huge, great, B. 4, 1659.
- Hunger, *vb.* C. 19.
- Hurkele, hang, B. 150; rest, 406. The original meaning is to nestle, crouch, squat. N.Prov.E *hurkle*, to squat, crouch, nestle. Du. *hurken*, to squat. O.N. *hruka*. "Then come ther in a litill brid into his arme fleje, And ther *hurkils* and hydis as sche were hande tame, Fast seho flekirs about his fete, and flejtirs aboute." (K. Alex. p. 18.)
- Hurlande, hurling, rushing, B. 413, 1211.
- Hurle, rush, B. 44, 223, 376, 874, 1204; "*hurlet* out of houses," T. B. 1365.
- Hurrok, oar, B. 419; C. 185. Prov. E. *orruck*. "*Orruck*-holes, oar-drawing holes, as distinct from thole-pins, which are less used in our boats: *rykke*, to draw (Dan.). Compare English *rullocks*." Norfolk

- Words: Miss A. Gurney in Transactions of Philological Society for 1855, p. 34.
- Huyde, hide, B. 915.
- Huyle, while, A. 41.
- Hwe, hue, A. 896; *hwes*, B. 1119.
- Hwed, coloured, B. 1045.
- Hyde, skin, A. 1136.
- Hyl-coppe, hill-top, A. 791. See *Coppe*.
- Hynde=hende, courteous, A. 909; B. 1098.
- Hyne, servants; *hinds*, A. 505, 632, 1211. A.S. *hina*, *hine* (for *higna*, *higne*), a domestic. O.N. *hion*, family.
- Hyre, *sb.* hire, wages., A. 534, 539.
- Hyre, *vb.* A. 507, 560.
- Hyrne, corner, B. 1294; C. 178. A.S. *hyrne*. "Hyd hom in houles and *hyrnys* aboute," T. B. 1362.
- Hyttez, strives, seeks, A. 132.
- Hyue, hive, B. 223.
- Hyure, hire, C. 56.
- Hyze, high grounds, heights, B. 391.
- Hyze, } high, A. 39, 395; B. 380;
- Hyz, } "on *hyze*," B. 413;
- "*hyze* trot," quick pace, B. 976.
- Hyze, hic, hasten, B. 33, 392, 538; C. 217. A.S. *higan*, *higian*.
- Hyze, labourer, servant, B. 67. A.S. *higo*, a servant. See *Hine*.
- Hyzly, greatly, B. 1527.
- Hyzt, named, called, promised, A. 305, 950; B. 24, 665, 1162.
- Hyzt, height, B. 458; C. 398.
- Hyztled, ornamented, decorated, B. 1290.
- "He had a hatt on his hede *hyztild* o floures." (K. Alex. p. 155.)
- I-brad, extended, reached, B. 1693. See *Brayde*.
- Ichose, chosen, A. 904.
- Idolatrie, B. 1173.
- Ilk, same, B. 1755.
- Ille, bad, evil, B. 577.
- Ilyche=alike, B. 228, 975; C. 161. A.S. *gelic*.
- Image, B. 983.
- In-blande, together, B. 885. Dan. *iblandt*. See *Bland*.
- Inflokke, flock in, B. 1767.
- Inlyche, alike, A. 546, 603.
- In-melle, among, A. 1127. This word is usually written *i-melle*. Icel. *d-milli*.
- In-monge, } among, amidst, B.
- In-mongez, } 278, 1485.
- In-myddle, } amidst, B. 125, 1677.
- In-myddez, } amidst, B. 125, 1677.
- Innocens, innocence, A. 708.
- Innoghe, } enough, sufficiently,
- Innoze, } A. 612, 625, 637;
- abundant, C. 528.
- In-nome, taken in, A. 703.
- Innosent, } innocent, A. 666,
- Inoscente, } 672, 684.
- Inobedyent, disobedient, B. 237. Fr. *inobedient*.
- In-seme, together, A. 838. A.S. *gesome*. O.E. *ysome*.
- In-stoundes, at times, B. 1603.
- Instrumente, B. 1081.
- Insyzt, opinion, B. 1659.
- Ire, wrath, B. 572.

- Iwysse, truly, indeed, B. 84.
A.S. *gewis*.
- In-wyth, within, A. 970.
- Jacynth, A. 1014.
- Janglande, muttering, C. 90. O.Fr. *jangler*, to chatter.
- Jape, device, sin, B. 272, 864; C. 57. Fr. *japper*, to yelp, chatter. The original meaning of *jape* is in O.E. to deceive, to lie.
- Jasper, A. 999.
- Jauele, a wicked wretch, a base fellow, B. 1495. "*Javel*, Joppus, gerro." (Prompt. Parv.)
"The Lieutenant of the Tower advising Sir Thomas Moor to put on worse cloaths at his execution, gives this reason, because he that is to have them is but a *javel*; to which Sir Thomas replied, shall I count him a *javel* who is to doe me so great a benefit."—MS. Lansd. 1033, in Hall.)
- Jeante, giant, B. 272.
- Jolef, } handsome, happy, true,
Jolyf, } A. 842, 929; B. 300,
Joly, } 864; C. 241.
- Joparde, jeopardy, A. 602.
- Jostyse, justice, judge, B. 877.
- Journay, C. 355.
- Jowked, slept, C. 182.
- Joy, }
Joye, } A. 266.
- Joyfol, A. 288.
- Joylez, joyless, sorrowful, A. 252; C. 146.
- Joyne, B. 726.
- Joyned, A. 1009; B. 434.
- Joyned, enjoined, B. 877; C. 62, 355.
- Joynte, B. 1540.
- Joyst, B. 434.
- Juel, }
Juele, } jewel, A. 249, 253, 278.
- Jueler, }
Juelere, } jeweller, A. 252, 264.
- Juelrye, jewelry, B. 1309.
- Jugge, judge, A. 7, 804; C. 224.
- Juggement, judgment, B. 726.
- Juis, } judgment, doom, B. 726;
Juise, } C. 224.
- Jumpred (? *Jumpre* from A.S. *geomer*, miserable, sad), trouble, B. 491.
- Justyfyet, justified, A. 700.
- Kable, B. 418.
- Kake, B. 625, 635.
- Kark, sorrow, C. 265. W. and Gael. *care*, care.
- Karle, churl, B. 208. See *Chorle*.
- Kart, B. 1259.
- Kayrene, to go, B. 945. See *Cayre*.
- Kayser, emperor, B. 1593.
- Kazt, caught, B. 1215.
- Kene, great, noble, B. 839, 1593; sharp, B. 1697.
- Kenely, quickly, B. 945.
- Kenne, to know, make known, show, A. 55; B. 865, 1707; C. 357. O.N. *kenna*. Norse *kyenna*, to perceive by sense, recognise, observe.
- Kennest, keenest, B. 1575.
- Kepe, care for, regard, B. 508.
- Kerve, dig, A. 512; cut, B. 1104; rend, B. 1582.
- Kest, } contrive, B. 1070, 1455;
Keste, } east, A. 66; B. 414.
- Keue, depart, A. 320.
- Keued, separated, A. 981.
- Keuer, recover, restore, B. 1605, 1700.

- Keye, key, B. 1438.
 Klubbe, club, B. 1348.
 Klyffe, cliffs, A. 66, 74.
 Knaue, knave, B. 855; servant,
 B. 801.
 Knaue, } know; *knauen*, known,
 Knaw, } A. 637; B. 1435,
 Knawe, } 1575.
 Knawlach, knowledge, B. 1702;
 See T. B. 1083.
 Knot, crowd, company, A. 788.
 Knyt, knit, unite, establish, B.
 564.
 Koſt, coast, border, B. 912.
 Kote, house, B. 801.
 Koynet=quaint, curious, crafty, B.
 1382.
 Krakke, sound, B. 1403.
 Kny, kine, cows, B. 1259.
 Kyd, } showed, proved, (*pret.*
 Kydde, } of *kythe*, B. 23, 208.
Kyde, as an *adj.*=renowned.
 "This kyde realme." (T. B. 213.)
 Kytte, to strike, B. 876. See
 T. B. 1211, 1213.
 Kyndam, kingdom, B. 1700.
 Kynde, nature, species, B. 266,
 505, 507.
 Kyndely, } naturally, properly, B.
 Kyndly, } 1, 319.
 Kynne, conceive, B. 1072. A.S.
cenman, to conceive, beget.
 Kynned, kindled, B. 915. O.N.
kynda.
 Kynne, "alle kynne=of every
 kind," A. 1028.
 Kyntly=kyndly, naturally, A.
 690.
 Kyppe, take up, seize, B. 1510.
 Prov. E. *kep*. O.N. *kippa*. A.S.
- cépan*. See Robt. of Glouc.
 125. Havelok the Dane, 2407.
 "Kyppyn' idem quod *Hynton*;"
 "Kyppynge or *hyntynge* (*hen-*
tyng, K.P.), Raptus." (Prompt.
 Parv.)
 Kyrk, } church, temple, A. 1061;
 Kyrke, } B. 1270.
 Kyryous=curious, careful, par-
 ticular, B. 1109.
 Kyst, } chest, ark, B. 449, 1438;
 Kyste, } C. 159.
 Kyþe, show, exhibit, A. 356; B.
 851, acknowledge, B. 1368.
 A.S. *cithan*, to make known.
 "Ye kyþe me suche kyndnes,"
 (T. B. 557.)
 Kyþ, } city, land, region, A. 1198;
 Kyþe, } B. 414, 571, 901, 912;
 C. 18. A.S. *cyth*, a region,
 home, native place.
 "Ther was a kyng in þat coste þat þe
kithe ought." (T. B., 103.)
 Kyþyn (*gen. pl.* of *kyþe*), of cities,
 B. 1366.
 Labour, *sb.* A. 634; *vb.* A. 504.
 Lache, } =latch, take, receive,
 Lacheche, } B. 166; *lached*, re-
 ceived, B. 1186; taken, C. 266;
 reach, C. 322; "lache out," take
 away, C. 425. A.S. *laccan*.
 Lad, led, A. 801.
 Ladde=lad, man (of inferior
 station), B. 36; C. 154. O.H.G.
laz, libertinus. Ger. *lasse*. Du.
laete, a peasant.
 Ladde-borde, larboard, C. 106.
 Laddres, ladders, B. 1777.
 Lade, led, A. 1146.

- Ladyly, A. 774.
 Ladyschyp, A. 578.
 Lafte, left, B. 1004.
 Laften, (*3d pers. pl. pret.*) left,
 A. 622; C. 405.
 Lake, }
 Llak, } lake, deep, B. 438, 536.
 Lakke, sin against, abuse, B. 723.
 Dan. and Sw. *lak*, fault, vice.
 Dan. *lakke*, decay, decline.
 Lalled, } spoke, B. 153, 913. Dan.
 Laled, } *lalle*, to prattle. Ba-
 varian *lallen*, to speak thick,
 talk. Gr. *λαλεω*, to talk.
 Lance, take, C. 350.
 Langage, language, B. 1556.
 Langour, sorrow, A. 357.
 Lanced (? *laused*), uttered, B. 668;
 C. 489. *Launch*, in the dialect
 of Worcestershire, signifies to
 cry out, groan.
 Lanced, ? quaked, B. 957.
 Lante; (? *lancee*), lentest, gavest,
 B. 348.
 Lantyrne, A. 1047.
 Lape, lap, taste, B. 1434. *Lape*,
 lape, taste (Baker's Northampton
 Glossary).
 Lappe, *sb.* A. 201. A S. *lappa*,
 border, hem. "*Lappe*, skyrte
 (*lappe*, barme, K.). Gremium."
 (Prompt. Parv.).
 "The word *lap*, according to many
 ancient writers, signified the skirt of
 a garment. Thus G. de Bibelsworth
 says,
 'Car par deuant avez eskours
 (*lappes*),
 Et d'en costé sont vos girouns (sid-
 goren).'
 It denoted, likewise, the hinder
 skirt." (Way in Prompt. Parv.)
- Lapped, folded, clothed, B. 175.
 See T. B. 236.
 Lasched, B. 707. ? became hot,
 lascivious.
 Lashed=lessened, made smaller,
 B. 438, 441.
 Lasse, less, A. 599, 600; B. 1640.
 Laste, follow, A. 1146; C. 320.
 A.S. *last*, footstep. Goth. *laist-
 jan*, to follow after.
 Laste, fault, crime, C. 198.
 Lastes, becomes faulty, B. 1141.
 Dan. *last*, vice, fault. O.N.
löstr. S. Sax. *lust*, calumny,
 blame. Icel. *last.* Ger. *lüster-
 ung*, slander.
 Lat, slow, late, B. 1172. A.S.
lat, slow, late. Cf. "*lat*-a foot,
 slow in moving." (Wilbraham's
 Cheshire Glossary).
 Lape, to invite, B. 81. A.S. *lathian*.
 O. Sax. *lathian*,. O. N. *luda*.
 Prov. E. *lathe*, to invite. A.S.
lathu, invitation. N. Prov. E.
lathing, invitation.
 Lauce, loosen, do away with (?
 B. 1589).
 Laue, law, B. 723.
 Lauande, pouring, flowing, B. 366.
 Laue, pour out, A. 607; C. 154.
 A.S. *lafian*.
 Launce, branches (of trees), A. 978.
 Launde, an open space between
 woods, a park; *lawn*, B. 1000,
 1207. "*Saltus* a lawnd."
 (Nominale MS.) Welsh *llan*.
 "*Lawnde* of a wode. *Saltus*."
 (Prompt. Parv.) "*Indago*, a
 parke, a huntynge place, or a
launde." (Ortus.) "*Lande*, a
land or *launde*, a wild untilled

- shrubbe or bushy plaine." (Cotg.) O.Fr. *lande*, saltus.
 "Sythyne [he] wente into Wales wyth his wyes alle;
 Sweys into Swaldye with his snelle houndes,
 For to hunt at the hartes in thas hye *laundes*." (Morte Arthure, p. 6.)
- Lawe, hill, B. 992. Sc. *law*. A.S. *hlæw*, mound, mount. Goth. *hlaiw*.
- Lawles, C. 170.
- Lay, put down, B. 1650.
- Layke, *sb.* sport, play, amusement, B. 122, 1053.
- Layke, *vb.* to play, B. 872. A.S. *lác*, play; *lúcan*, to play.
- Layke, device, B. 274; C. 401.
- Layned, kept secret, A. 244. N. Prov. E. *lane*, to hide. O.N. *leyna*.
- Layth, vile, evil, C. 401. A.S. *láth*, evil, harm; *lúth*, hateful, evil; "*laithe hurtes*," T. B. 1351.
- Layte, seek, search, B. 97, 1768. N. Prov. E. *late*. Icel. *leita*. Sw. *leta*, to look for; "*laytyng aboute*," T. B. 2348.
- Lazares, lepers, B. 1093.
- Laze, laugh, B. 653, 661.
- Lazte, } =laught, took, A. 1128,
 Lazt, } 1205. See *Lache*.
- Le, shelter, C. 277. A.S. *hleo*, shade, shelter. Cf. T. B. 2806. O.N. *hlja*, to protect. Cf. *Leeside* =the sheltered side of a ship.
 "——— thar I the tell
 Is the richt place and sted for þour cite,
 And of þour travell fern hald to rest
 in *le*." (G. Doug. vol. i. p. 152.)
- "þe wicked alsua þe gode sal se,
 Wit-in þair gamen stad and gle,
 þat þai þe sorfuller sal be,
 þat losen follil has þat *le*" (*i.e.* heaven).
 ("De Penis," quoted in "Hampole's Pricke of Conscience," l. 4, p. xii.)
- Leauty, loyalty, B. 1172.
- Lebarde, leopard, B. 536.
- Lecherye, B. 1350.
- Led, } man, person, A. 542; B.
 Lede, } 412. A.S. *leód*, man.
- Led, } people, nation, B. 691,
 Leede, } 772, 909. A.S. *leóde*, people, folk.
- Ledden=leden, sound, A. 878.
 Chaucer uses the word *leden* in the sense of *speech, language*. A.S. *hlyd*. O.N. *hlíod*, a sound.
- Ledisch, national, pertaining to a people or country, B. 1556. S. Sax. *leodisce*. See *Lede*.
- Leaf, } *adj.* dear, precious; *sb.*
 Lef, } dear one, wife, A. 266,
 418; B. 772, 939, 1066. A.S. *leóf*.
- Leafy, dear, beloved, B. 977. A.S. *leóflíc*.
- Lefsel, bower, house formed of leaves, C. 448.
 "By a lauryel ho (Dame Gaynour)
 lay, vndur a *lese-sale*,
 Of box and of barberè, byggyt ful bene."
 (The Anturs of Arther in Robson's Met. Rom. p. 3, vi. 5.)
 "With *lesales* uppon lofte lustic and faire."
 (T. B. 337.)
 A.S. *leaf*, a leaf, and *sel*, dwelling, hall. Sw. *löfsal*, a hut built of green boughs. *Lerssel* (another form of *lefsel*) is used

- by Chaucer (Reve's Tale, 4059), but is left unexplained in the glossary to Wright's edition. Tyrwhitt's derivation of this term from A.S. *lefe*, folium, and *setl*, sedes, is certainly very near the mark. Cf. "*levecel* beforeme a wyndowe, or other place. Umbraculum." (Prompt. Parv.)
- Lege, liege, subject, B. 94, 1174.
- Legioune, A. 1121, B. 1293.
- Lel, true, B. 425. "Leve this for *lell*." T. B. 239.
- Lelly, truly, faithfully, A. 305; B. 1066. See T. B. 420.
- Leme, glide away, A. 358.
- Leme, shine, gleam, A. 119, 1043; B. 1273. A.S. *leóma*, a ray of light; *leóman*, to shine. See T. B. 699.
- Lemman=leof-man, beloved one, mistress, A. 763, 796, 805; B. 1352. A.S. *leof*, dear, and *man*. O.E. *leofmon*, a lover.
- Lene, grant, C. 347. A.S. *lanian*.
- Lenge, dwell, abide, A. 261, 933; B. 81, 412, 497, 994; C. 42. See T. B. 1937.
- Lenger, longer, A. 600, 977; B. 810; *lengest*, B. 256.
- Lenghe, length, A. 416.
- Lent (*pret.* of *lend*), abode, dwelt, B. 256; *wat*; *lent*, had dwelt, B. 1084.
- Lent, arrived, C. 201. A.S. *gelandian*, to land, arrive.
 "Langour *lent* is in land, all lychtues is lost."
 (G. Douglas, vol. i. p. 447.)
- Lenpe, length, A. 1031; B. 425, 1594.
- Lep, leaped, C. 179.
- Lere, to teach, B. 843. A.S. *læran*.
- Lere, reward, ? *here*, A. 616.
- Ler, } countenance, A. 398; *pl.*
 Lere, } *lers*, features, B. 1542.
 A.S. *hleor*. See T. B. 480.
- Lese, false, A. 865. See *Lese*.
- Lesande, loosening, opening, A. 837. O.E. *lese*, *les*, to loose. Goth. *lausjan*.
- Lese, false, B. 1719. A.S. *leas*.
- Lcst, }
 Leste, } lost, A. 9; B. 887.
- Lesyng, *sb.* lie, A. 897. A.S. *leasung*.
- Lepe, assuage, lessen, cease, bate, cool. A. 377; B. 648; C. 3. A.S. *leothian*, to release, slacken. See Met. Hom. p. 135.
- Lepe, *sb.* calm, C. 160. N. Prov. E. *leath*, rest, quiet. Stratmann compares O. Du. *lede*, ease, *leath*.
- Lether, leather, B. 1581.
- Lette, hinder, prevent, A. 1050; B. 1803.
- Letter, B. 1580.
- Lettrure, letters, learning, A. 751.
- Leue, "*aske leue*," A. 316; "*take leue*," B. 401.
- Leue, forsake, C. 401.
- Leue, believe, A. 69, 865, 876; B. 1493.
- Leued, leaved, A. 978.
- Lewed, ignorant, B. 1580. A.S. *leóde*, *leúð*, the people.
- Lik, to lick, B. 1000.
- Likke, sip, drink, B. 1521.
- Liure, dresses, garments, A. 1108. O.Fr. *livree*.
- Lode, lot, C. 156.

- Lode, course, conduct, guidance, C. 504. A.S. *lād*, *lādu*, way. O.N. *leid*, course. Cf. *lode*, a way for water.
- Lodesmon, conductor, pilot, B. 424; C. 179. A.S. *lādman*, a leader.
- Lodly, } loathsome, hateful, vile,
Lodlych, } B. 274, 1090, 1093.
N. Prov. E. *laidly*, ugly, foul.
A.S. *lāthlic*, odious, detestable.
"He laid on þat *loody*, lettyd he noght." (T. B. 934.)
- Lofly, dear, lovely, B. 1804.
- Lofte, "upon *lofte*," on high, B. 206, 318, 808. O.N. *loft*, sky, air.
- Loge, } tent, lodge, B. 784, 807,
Logge, } 1407; C. 457. Fr.
loge, a hut. See T. B. 1140, 1369.
- Logging, lodging, B. 887.
- Loghe, } =low, lau, pit, deep,
Lo, } abyss, B. 366. O.N.
lagr. Sw. *låg*, low.
- Lokande, looking, C. 458.
- Loke = loken, enclosed, C. 350.
- Loke, guard, watch over, C. 504.
- Lokyng, *sð.* sight, looking, A. 1049.
- Loltrande, ? *loitrande*, lolling, loitering, C. 458. Du. *loteren*, to loiter. O.N. *lotra*, to go lazily.
- Lombe, lamb, A. 841, 1047.
- Lome, lame, B. 1094.
- Lome, vessel, instrument of any kind; (1) ark; (2) boat, B. 314, 412, 443; C. 160. A.S. *gelóma*, *lóma*.
- Lomerande, hesitating, creeping, B. 1094. This term seems to be connected with *lumber*. O.E. *lumer*, *lomer*, to move heavily. O.Du. *lammer*, *lemmer*, impedimentum, molestia. (Kil.) Dan. *belemre*. Du. *belemmern*, to encumber, impede.
- Lompe, lamp, A. 1046.
- Londe, land, A. 148, 937.
- Lone, path, lane, A. 1066. N. Prov. E. *lone*, *lannin*. Fris. *lona*, *lana*, a narrow way between gardens and houses. Is it connected with O.N. *leyna*, to hide, conceal?
- Longande, belonging, A. 462.
- Longed, belonged, B. 1090, 1747.
- Lont, land, C. 322.
- Lopen (*p. p.* of *lepe*, to leap), leapt, B. 990.
- Lore, wisdom, learning, B. 1556. A.S. *lár*.
- Lore, mode, wise, A. 236.
- Lorn, lost, destroyed, B. 932.
- Los, loss, B. 1589.
- Lose, destroy, B. 909; C. 198; depart, be lost, A. 908.
- Losed, lost, B. 586.
- Losyng, perdition, B. 1031.
- Losynger, *sð.* liar, deceiver. O. Fr. *losengier*.
- Lot, } sound, noise, roar, A. 876;
Lote, } C. 161, 183; word, B. 668. Sw. *lāta*, to sound; *låt*, sound; *lāte*, cry, voice. A.S. *hleóthor*, a sound, noise. O.E. *lud*, voice. The original form of the word is *late*.
- "Than have we liking to lithe (listen to) the *lates* of the foules." (K. Alex. p. 149.)

- “(He) *late* so lathely a *late* and sa
loude cried
That all the fest was aferd and othire
folke bathe.” (K. Alex. p. 17.)
“He gaped, he groned faste, with
grucchande *latez*.”
(Morte Arthure, p. 90.)
- Lote=late, countenance, feature,
form, manner, A. 899; C. 47.
This word occurs in Laḡamon
under the form *late*, looks,
glances. Glossarial remarks to
Laḡamon, p. 449. *Lete*, coun-
tenance, is found in the Owl
and Nightingale, 35, 403. A.S.
white. O.N. *leti*.
- Lote, lot, A. 1205; C. 173.
- Lote=lout, bow, A. 238. A.S.
lutan, to bend, bow, stoop. Sw.
luta. See T. B., 1900.
- Loḡe, *sb.* sorrow, A. 377. A.S.
lath, evil, harm.
- Loḡelych, wicked, bad, B. 1350.
- Loute, abide, sit, A. 933.
- Loute, bow, make obeisance. B.
798. See *Lote*.
- Louande, praising, B. 1719.
- Loue, praise, A. 285, 1124, 1127;
B. 497, 987. A.S. *lofian*.
- Loueḡ, hands, B. 987. N. Prov.
E. *louf*, palm of the hand, and
hence used for the hand itself.
Palm is used for the hand in
early English authors. O.N.
lofi. Sc. *loof*.
“(He) held the letter in his *love*.”
(K. Alex. p. 71.)
“_____ he takis
The licor in his awen (one) *loove*,
the letter in the tothire.”
(*Ibid.* l. 2569.)
- Loueloker, more lovely, A. 148.
- Lovne, offer (advice), propose, C.
173. N. Prov. E. *loave*, *loff*; to
offer. O.N. *lofa*, promise, praise.
Du. *looven*. Flem. *loven*, esti-
mate. Cf. “*Loron* and bedyn
as chapmen, Licitor.” (Prompt.
Parv.)
- Louy, love, B. 841, 1053.
- Louely, }
Louyely, } lovely, A. 565, 693;
Louly, } B. 1486.
Louelych, }
- Lowe, flame; “*luf lowe*,” flame of
love, B. 707. O.E. *logh* (see
T. B. 168) “the *lowe hot*,”
T. B. 494.
- Lowkande, locking, shutting, B.
441.
- Loḡ, } the deep, pit, sea, A. 119;
Loḡe, } B. 441, 1031; C. 230.
See *Loghe*.
- Loḡ, Loḡe, low, B. 798, 1761.
- Loḡed, made low, abased, B. 1650.
- Loḡen, laughed (3rd pers. pl. pret.
of *laḡe*), B. 495.
- Loḡly, humbly, B. 614, 745.
- Luche, pitch, throw, C. 230.
N. Prov. E. *lutch*, to pulsate
strongly. W. *lluchio*, to fling,
throw violently. Stratmann
suggests A.S. *lycean*, pull, lutch.
- Ludyeh, } national, B. 73, 1375.
Ludisch, } See *Ledisch*.
- Luf, *gen. sing.*, of love, B. 707.
- Lufly, }
Luflych, } lovely, A. 880; B. 81;
Luflyly, } 939; C. 419.
- Lufsoum, *sb.* lovesome, beloved
one, A. 398.
- Luged, was pulled, B. 443. O.N.
lugga.

- Lulted, sounded, B. 1207. O.N. *lulla*, to lull, sing to sleep. Cf. "lullit on slepe," T. B. 648. Ger. *lullen*, to sing without words, only repeating the syllable *la*. N. Prov. E. *lilt*, to sing with a loud voice; *lilt*, a song.
- Luly-whit, lilly-white, B. 977.
- Lumpen, befallen, B. 424, 1320. See *Lympe*.
- Lur, loss, C. 419.
"What *lure* is of my lyfe & I hyffe here." (T. B. 582.)
- Lurez, losses, A. 339, 358. A.S. *lyre*, *ler*.
- Lurke, } A. 978; C. 277. See
Lurkke, } T. B. 1140.
- Lusty, B. 981.
- Luther, bad, wicked, B. 163, 1090; C. 156. A.S. *lyther*.
- Luuy, love. See *Louy*.
- Lyf, life, B. 1719.
- Lyflode, sustenance in life, B. 561. A.S. *lif-láde*, from *lád*, a way.
- Lyft, } heavens, firmament, sky,
Lyfte, } B. 212, 366, 1356,
1448. A.S. *lyft*.
- Lyftande, lifting, rising, B. 443.
- Lyfte, raised, A. 567.
- Lyfte, left, B. 981, 1581.
- Lygge, lie, B. 1126, 1792. A.S. *licgan*.
- Lyke, *vb.* *impers.* please, A. 566; B. 36, 411, 693, 1646.
- Lyke, *adj.* pleasing, C. 42.
- Lykker, more like, C. 493.
- Lyknez, likens, compares, A. 500; is like, B. 1064.
- Lyknyng, *sb.* likeness, C. 30.
- Lykorez, liquors, drinks, B. 1521.
- Lykyng, *sb.* pleasure, A. 247; B. 172, 1803. See T. B. 2912.
- Lylled, flourished, shone, C. 447. N. Prov. E. *lilli-lo*, a bright flame. Cf. Mod. Gr. *λουλουδι*, a blossom; *λουλουδιαζω*, to flourish, bloom. Is *lylle*, to flourish, connected with the word *lilly*?
- Lympe, befall, happen, C. 174, 194. See T. B. 36. A.S. *limpan*, to happen, concern.
- Lyne, lineage, A. 626.
- Lynne, linen, A. 731.
- Lyre, flesh, B. 1687. A.S. *lira*.
- Lysoun, trace, B. 887.
- Lyst, } *sb.* pleasure, A. 467, 908;
Lyste, } B. 843; lust, B. 693;
vb. desire, please, A. 146; B. 415, 1766.
- Lyst, path, border, B. 1761. Du. *lijst*, edge, border.
- Lysten, to hear, A. 880.
- Lvsten, hearing, B. 586. A.S. *hli^v*, hearing; *hlistan*, to hear, listen. O.N. *hlust*, an ear.
- Lyte, little, B. 119.
- Lyth, limb, A. 398. A.S. *lith*.
- Lyþe, assuage, lessen, A. 357. See *Leþe*.
- Lyþe, grant, A. 369.
- Lyþer, evil, wickedly, A. 567. See *Luper*.
- Lyþerly, badly, negligently, B. 36.
- Lyuie, } live, B. 558, 581; C.
Lyuy, } 364.
- Lyuyande, living, A. 700.
- Lyze, lie, A. 304.
- Lyzt, light, A. 69, 1043; bright, A. 500; innocent, guiltless, pure, A. 682; B. 987; *lette*

- lyzt*, esteem, treat lightly, B. 1174, 1320.
- Lyzt, } *vb.* to light, fall upon, A.
Lyzte, } 247, 943, 988; B. 213,
1069.
- Lyzten, to lighten, C. 160.
- Lyztly, casily, A. 358; soon,
quickly, B. 817, 853; C. 88.
Comp. *lyztloker*, C. 47.
- Ma, make, A. 283; B. 625.
- Ma, man (?), A. 323.
- Mach, } =make, fellow, com-
Machehe, } panion, B. 124, 695,
1512. See *Make*.
- Mache, to make familiar with,
C. 99.
- Mad, } foolish, A. 267, 290,
Madde, } 1166; B. 654. Prov.
Ger. *maden*, to tattle; *madeln*,
to mutter.
"Thi momlyng and thi *mad* wordes."
(See T. B. 1864.)
- Madde, *vb.* to render foolish, A.
359.
- Maddyng, folly, A. 1154.
"Madding marrid has thi mode, and
thi mynd changid."
(K. Alex. p. 121.)
- Mak, } =mach, match, equal,
Make, } fellow, wife, A. 759;
B. 248, 331, 994. A.S. *maca*,
a mate; *mace*, a wife.
"Pe king him (Joseph) did a wiif
to tak,
Hight Assener, a doghti *mak*."
(Cott. MS. Vesp. A. iii. fol. 27a.)
- Makelez, matchless, A. 435, 733,
757, 780.
- Male, B. 337, 695.
- Malicious, C. 508.
- Malserande, accursed, B. 991.
- Malskred, bewildered, C. 255.
Bosworth quotes "*malscra*, a
bewitching," upon the autho-
rity of Somner.
- Malt, } ease, assuage, soothe, B.
Malte, } 776, 1566. O.N. *melta*,
to dissolve.
- Malte, discourse, speak, A. 224,
1154. A.S. *malan*, to speak,
converse; *mathelian*, *mathlan*,
to discourse.
- Malyce, }
Malys, } B. 250, 518; C. 4.
- Man=maken (3*d* pers. pl. pres.),
make, A. 512.
- Manace, threaten, C. 422.
- Manayre, manor, A. 1029.
- Mancioun, mansion, B. 309.
- Maner, manner, B. 701.
- Maner, manor, A. 918.
- Manerly, properly, decently, B.
91.
- Mangerie, feast, B. 52, 1365. Fr.
manger, to eat, from Lat. *man-
ducare*.
- Mankyn, mankind, A. 637.
- Mansed, cursed, B. 774; C. 82.
A.S. *a-mansumian*, to excom-
municate.
- Mantyle, mantle, C. 342.
- Marchal, marshal, B. 91, 118.
- Mare, more, A. 145.
- Margary, } pearl, A. 199, 1037;
Margyrye, } B. 556.
- Marie, marry, B. 52.
- Marked, market, A. 513.
- Marre, corrupt, spoil, destroy,
perish, A. 23; B. 279, 991; C.
172, 474. O.H.G. *marrjan*, to
hinder, make void. A.S. *merran*,

- myrran*, to hinder. Du. *merren*, to obstruct.
- Marere; = marre; (?). A. 382.
- Maryag, }
Maryage, } A. 414, 778; B. 186.
- Maryed, married, B. 815.
- Marryng, *sb.* spoiling, preventing, B. 186.
- Marschal, B. 1427.
- Maryners, C. 99.
- Mas, mass, A. 1115.
- Mascelle;, spotless, A. 732.
- Masclé, spot, A. 726. Du. *maese*, *masche*, *maschel*, a spot, stain; *maschelen*, to stain.
- Mase (masse), astonishment, alarm, B. 395.
- Maskel;, }
Maskelles, } spotless, A. 744, 745,
Maskelle;, } 756, 768.
- Maskle, spot, stain, B. 556. See *Masclé*.
- Masporye (?), A. 1018.
- Mate, dejected, downcast, subdued, A. 386. Fr. *mat*.
- Mate, to overcome, A. 613. Fr. *mater*. O.Fr. *amater*. Cf. Du. *mat*, exhausted, overcome. Ger. *matt*, feeble, faint.
- Mater, subject, B. 1617.
- Matere, matter, C. 503.
- Maugre, } C. 44, 54. Fr. *malgré*,
Maugref, } in spite of, against
Mawgre, } the will of; *mal*, ill;
gré, will, pleasure. In B. 250
mawgre is used as a *sb.* = displeasure.
- Mawe, stomach, C. 255. Ger. *magen*. Du. *maag*.
- May, maid. A. 435, 780. A.S. *mæg*.
- Maynful, great, powerful, A. 1093; B. 1730. A.S. *mægen*, power, force, strength. O.N. *megin*, strength; *mega*, to be able.
- Maynly, loudly, B. 1427.
- Mayntnaunce, maintenance, B. 186.
- Mayntyne, maintain, C. 523.
- Mayster, master, lord, A. 462, 900; B. 1793.
- Maysterful, powerful, A. 401; B. 1328.
- Maystery, mastery, C. 482.
- Maȝt, power, C. 112. Goth. *mahts*. Ger. *macht*, might, power.
- Maȝty, mighty, B. 273, 279.
- Maȝtyly, mightily, B. 1267.
- Mede = meed, reward, B. 1632.
- Medoes, meadows, B. 1761.
- Megre, meagre, lean, B. 1198. Fr. *maigre*. Lat. *macer*, lean.
- Mekne, make meek, B. 1328.
- Mele, meal, B. 625.
- Mele, *sb.* discourse, A. 23.
- Mele, *vb.* to talk, relate, say, A. 497, 589; B. 736; C. 10. "To *mele* of this mater." (T. B. 209.)
- Melle, speak, A. 797. See *Malte*.
- Membre;, members, A. 458.
- Mendes, amends, A. 351.
- Mendyng, *sb.* improvement, repentance, A. 452; B. 764.
- Mene, general, common, B. 1241. A.S. *gemene*. Ger. *gemein*.
- Mene, mean, A. 293.
- Mene, tell, explain, B. 1635. A.S. *mænan*, to tell.
- Meng, } mix, join, B. 337, 625.
Menge, } A.S. *mengan*.
- Mensk, } *sb.* honour, A. 162,
Menske, } 783; B. 121, 522;
thanks, B. 646; *vb.* to honour,

- B. 141, 1740. A.S. *mennise*, human. N. Prov. E. *mense*, to grace, deck; *meuse*, decency, good manners.
- Mensked, honoured, B. 118.
- Mentecne, maintain, A. 783.
- Merey, A. 576, 623.
- Mercyable, merciful, B. 1113; C. 238.
- Mercyles, B. 250.
- Mere=meer, boundary, B. 778; C. 320. Du. *meere*. O.N. *mæri*, boundary.
- Mere, sea, lake, stream, A. 140, 158, 1166; B. 991; C. 112. A.S. *mere*. O. Sax. *meri*. O.N. *mar*.
- Merit, B. 613.
- Merk, *adj.* dark, obscure, B. 1617.
- Merk, *sb.* darkness, B. 894; C. 291. A.S. *myre*, dark. O.N. *myrkr*, darkness; *myrka*, to darken, grow dark.
- Merke, make, devise, order, place, B. 558, 637, 1487, 1617. A.S. *mearcian*. O.N. *merkia*, to mark, perceive, signify.
- Mersy, A. 383; B. 776.
- Meruayle, } *adj.* marvellous, C.
Merwayle, } 81; *sb.* a marvel,
A. 1081, 1130; B. 586.
- Meruelous, A. 1166.
- Mery, pleasant, B. 1760.
- Mes, A. 862. See *Messe*.
- Message, B. 454; C. 81.
- Meschef, evil, misfortune, A. 275; B. 373, 1164.
- Mese, moderate, temper, assuage, B. 764. See *Methe*.
- “Sir Pylate mefe you now no more,
But *mese* youre hart, and mend youre
mode.” (Town. Myst. p. 175.)
- “Kyng Eolus set hie apon his chare,
With ceptoure in hand, thar mayd
(mood) to *meys* and stille.”
(G. Douglas, vol. i. p. 27.)
“The blastis *mesit*.”
(*Ibid.* p. 130.)
“A *mes* you of malice,
but a mene qwile.”
(T. B. 12842.)
- Messe, mass, service, A. 497.
- Messe, messes (of meat), B. 637.
- Mester, need, B. 67; C. 342.
- Measure, measure, moderation, A. 224; B. 215, 247, 565; C. 295.
- Mesurable, mild, temperate, B. 859.
- Metalles, B. 1513.
- Mete, meat, food, applied to an apple, A. 641.
- Meten, to measure, A. 1032.
- Meth, } moderation, mildness, pity,
Meþe, } B. 247, 436, 565.
“And Mari ledd hir life with *methe*
In a toun that hiht Nazareth.”
(Met. Hom. p. 107.)
A.S. *mathian*, to measure, estimate, use gently; *math*, measure, degree; *methlic*, kind, courteous. N. Prov. E. *meedless*, without measure, immoderate.
- Meþele, immoderate, B. 273.
- Mette, measure, B. 625.
- Met;=mese (?), pity, B. 215.
- Meuande, moving, B. 783.
- Meue, move, A. 156; B. 303.
- Meuen (*3rd pers. pl. pres.*), move, A. 64. See T. B. 384.
- Meyny, labourers, servants, A. 542; household, B. 331; company, A. 892, 899, 925; B. 454; C. 10.
- Miry, pleasant, C. 32.
- Misschapen (monstrous), wicked, B. 1355.

- Mistrathe, unbelief, B. 996.
- Mo, more, A. 870, 1194; B. 674.
- Mod, } = mood, pride, A. 401,
Mode, } 738; B. 565, 764.
- Moder, mother, A. 435.
- Modey, } = proud, haughty, B.
Mody, } 1303; C. 422.
- Mokke, muck, dirt, A. 905.
- Mol = mul, dust, A. 382. Flem.
mul, gemul, dust. Du. *mullen*, to
crumble. Pl. D. *mull*, loose
earth, dust. Cf. "peat-*mull*,"
the dust and fragments of peat.
(Brockett.)
- Molde, earth, B. 279; *moldez*,
lands, B. 454; "on *molde*," on
earth, B. 514, 1114; "in *moldez*,"
in earth, C. 494. A.S. *molde*,
mould, earth. Goth. *mulda*.
O.H.G. *molta*. Dan. *muld*.
- "Loo! here the duchez dere to daye
was cho takyne,
Depe dolvene and dede, dyked in
moldez."
(Morte Arthure, p. 82.)
- Mon, man, A. 310.
- Mon, moan, sorrow, A. 374.
- Mone, moon, A. 923.
- Monkynd, mankind, B. 564.
- Mon-sworne, perjury, B. 182.
Other forms of this word are
main-sworn, man-sworn. O.H.
Ger. *meinsweridi*, perjury, from
main, mein, spot, stain, injury,
impure, bad. O.N. *æein*, sore,
crime.
- Mony, many, A. 572; B. 1164.
- Monyth, month, B. 493, 1030.
- Moon, moan, sorrow, B. 373.
- Moote = mote, spot, blemish, A.
948.
- Mor, moor, B. 385, 1673. A.S.
mór, a moor, heath.
- Morchond, more, A. 475. Cf.
nerchande, near; *betuixande*, be-
twixt.
- Morn, } morning, B. 493; mor-
Morne, } row, B. 1001.
- Mornyf, mournful, A. 386.
- Mornyng, *sb.* mourning, A. 262.
- Morteres, mortars, B. 1487.
- Most, }
Moste, } greatest, B. 254, 385.
- Mot, must, may, A. 397, 663.
- Mot, } spot, blemish, sin, A. 764,
Mote, } 843, 855. Du. *mot*, dust.
- Mote, *vb.* speak to, A. 613. A.S.
mótian, to moot, debate. Then
Medea with mowthe *motys* thus
agayne. T. B. 610.
- Mote, building, dwelling, abode,
A. 142, 936, 937, 948, 949;
city, C. 422. *Mote* signifies
a hill, mound, moat, and hence
a city on a hill (?). Mid. Lat.
mota, hill or mound. O.Fr. *mote*.
"pe bryght ceté of heven is large
and brade,
Of whilk may na comparyson be made
Tille na ceté þat on erth may stand,
Ffor it was never made with mans
hand.
Bot yhit. als I ymagyn in my thought,
I lyken it tyllé a ceté þat war wrought
Of gold, of precyouse stones sere,
Opon a *mote*, sett of berylle elere,
With walles, and wardes, and tur-
rettes,
And entré, and yhates, and gar-
rettes."
(Hampole's Pricke of Conscience,
p. 239, l. 8896.)
- MS. Lansd. 348, reads *mount*
for *mote*.

- Moteles, }
 Motelez, } spotless, A. 899.
- Moul = mould, earth, A. 23.
- Moun (3rd pers. pl. of *move*, to be able), are able, A. 536.
- Mount, A. 868 ; B. 447.
- Mountaunce, amount, C. 456.
- Mountayne, B. 385.
- Mountes, } = amounts, avails, A.
 Mountez, } 351 ; C. 332.
- Mourkenes, *mirkens*, becomes dark, B. 1760. O.N. *myrka*, to darken, Dan. *mörkne*.
- Mourkne, to rot, become rotten, B. 407. From this verb is derived the O.E. *morkin*, a dead beast, carrion, a scarecrow. O.N. *morkinn*, rotten ; *morkna*, to rot.
- Mourne, to mourn, C. 508.
- Mozt, might, could, B. 1108, 1668.
- Mudde, B. 407.
- Mukel, great, B. 52, 366, 1164. O.N. *mikill*.
- Mul, dust, dirt, A. 905 ; B. 736. See *Mol*.
- Multyplied, B. 278.
- Mun, C. 44. This may be another form of *mon* = moan. But the phrase "*maugre his mun*," leads us to reject this interpretation. *Maugre* is generally used with some part of the body, as "*maugre his tethe*," "*maugre his chekes*," etc. *Mun* may therefore signify the mouth. (Sw. *mun*, a mouth.) The term is still retained in the north of England. Halliwell quotes the following :
- "A common cry at Coventry on Good Friday is—
 'One a penny, two a penny, hot cross buns,
 Butter them and sugar them and put them in your *muns*.'"
- Munster = minster, church, cathedral, temple, B. 1267 ; C. 268.
- Munt, purpose, A. 1161. N. Prov. E. *munt*, a hint. See *Mynt*.
- Murte, break, crush, C. 150. Pl. D. *murten*, to crush. See *to-murte*. In T. B. 4312 we have *myrte* = to crush. Bothe mawhownus & maumettes *myrtild* in peeces.
- Myddez, midst, A. 740. See *In-myddez*.
- Mydnyzt, midnight, B. 894.
- Myke, sb. B. 417. Cf. Du. *mik*. The crutches of a boat, which sustain the main boom or mast and sail when they are lowered for the convenience of rowing.
- Mykez, free labourers (?), A. 572. A.S. *mecg*, a man. In the *Cursor Mundi*, Cott. MS. Vesp. A. iii. fol. 17, the angels are represented as speaking to Lot as follows :
- "Has þou her, þai said, 'ani man, Sun or doghter, *mik* or mau,
 To þe langand, or hei or lau
 þou lede þam suith out o þis tun
 Ar þat hit be sunken dou.'"
 But ? *be mykez* = he *mykez*, he chooses.
- Mynez, "*me mynez*," I remember, B. 25. A.S. *mynan*, to remember. O.N. *minna*.
- Mynge, record, mention, A. 855. A.S. *myngian*, to remind.

- Mynne, recollect, remember, A. 583; B. 436, 771. See T. B. 1434. See *Mynez*.
 Mynte, devise, purpose, B. 1628. A.S. *myntan*, *myntian* to dispose, settle, appoint. "*Myntyntyn'* or *amyn'* towards for to assayen. Attempto." (Prompt. Parv.)
 Mynstralsy, B. 121.
 Mynyster, minster, temple, A. 1063.
 Mynystre, *vb.* B. 644.
 Myre, B. 1114.
 Myrþe, joys, A. 140.
 Myrþe, gladdens, A. 862.
 Myri, } = merry, pleasant, A. 23,
 Myry, } 158; B. 417, 804;
myryer, A. 850; *myryest*, A. 435.
 Myryly, pleasantly, joyously, B. 493.
 Mys, } wrong, sin, A. 262; C.
 Myse, } 420.
 Myserecorde, mercy, A. 366.
 Myse-tente, misunderstood, A. 257.
 Mysse, to lose, A. 329; B. 189.
 O.N. *missa*, to lose. Du. *missen*, to fail, miss.
 Mysse, loss, grief, A. 364.
 Mysseleue, unbelief, B. 1230.
 Mysse-payed, displeased, C. 399.
 Mysse-þeme, mis-use, A. 322.
 Myst, B. 1760.
 Myste, mysteries, secrets, (?), A. 462.
 Mysterys, A. 1194.
 Myþe, to trouble, weary (?), A. 359. A.S. *mēthe*, wearied; *mēth*, feeble.
 Myþt, might, A. 630.
 Myþtes = mights, powers, B. 644, 1699.
 Nadde = ne hadde, had not, B. 404.
 Nakeryne (*gen. pl.* of *naker*), B. 1413; *naker*, *nacaire*, seems to signify a kettle-drum.
 Nas = ne was, was not, B. 727, 983.
 Nature, A. 749.
 Naul, C. 278.
 Naule, nail, A. 459.
 Nauþele, } nevertheless, A. 877,
 Nawþeles, } 950.
 Nauþer, } neither, A. 1087; B.
 Nawþer } 1226.
 Nawhere, nowhere, A. 534.
 Nay, refuse, deny, B. 805.
 Nayed, refused, B. 65.
 Nayt, use, employ, B. 531. See T. B. 1038. A.S. *neotan*. O.N. *nyta*.
 Naytly, neatly, dexterously, B. 480. See T. B. 2427. Nestor, a noble man, *naitest* in werre. T. B. 1038. N. Prov. E. *nately*, neatly.
 Næte, night, A. 1203; B. 484, 807, 1002.
 Ne, nor, B. 1226.
 Nece, niece, A. 233.
 Nedde, needed, A. 1044; hem nedde = they needed.
 Nede, } of necessity, A. 344.
 Nede, }
 Nedle, } needless, useless, B. 381;
 C. 220.
 Nee = ne, nor, A. 262.
 Nel, ne wille, will not, B. 513.
 Nem, took (*pret.* of *nimme*), A. 802; B. 505.
 Nemme, name, A. 997. See T. B. 152.

- Nente, ninth, A. 1012.
 Nere, *ne were*, were not, B. 21.
 Nere, } near, nigh, A. 286, 404;
 Ner, } *wel ner*, nearly, B. 1585.
 Nerre, nearer, A. 233; C. 85.
 Nesch; gently, A. 606. A.S.
hnese, soft, tender.
 Neue, fist, hand, B. 1537. N.
 Prov. E. *neve*, *neif*, a fist. O.N.
hnefi.
 Neuen, name, B. 410, 1376, 1525.
 O.N. *nafn*, a name; *nefna*, to
 name.
 Neȝ, } nigh, near, A. 528; B.
 Neȝe, } 803.
 Neȝ, }
 Neȝe, } approach, B. 32, 143, 805
 Neȝen, } 1017, 1754,
 Nice, *adj.* foolish, B. 1354; *sb.* B.
 1359. Fr. *nice*, foolish, simple.
 Nif, *ne-if*, if not, B. 30.
 Niye, trouble, B. 1002.
 Noble, A. 1097.
 Nobley, nobleness, B. 1091.
 No-bot, only, B. 1127. N. Prov.
 E. *no-bot*.
 Nok, nook, C. 278.
 Nolde, *ne wolde*, would not, B.
 805, 1091.
 Nom, } took, A. 587; B. 1613;
 Nome, } *pret.* of *nimme*, to take.
 Nome, name, A. 872.
 Nomen, seized, taken; *p.p.* of
nimme, B. 1281; C. 360.
 Norne, entreat, ask, B. 803. A.S.
gnornian, to complain, murmur.
 Norture, nurture, B. 1091.
 Note, city, A. 922; B. 1233.
 Note, devise, ordain, B. 1651; C.
 220.
 Note, device, purpose, A. 155; B.
 381, 727. A.S. *nota*, use,
 duty, employment; *notian*, to
 employ, use.
 "The Bibel telles us openlye
 Of Nembrot and his maistri,
 Hou the fole that was wit him
 Bigan to mak a tour that tim,
 That suld roche to the lifte;
 Bot Godd that skilfulli kan skift.
 Mad them alle serely spekaud,
 That nan moht other understand,
 And gert them lef thair wilgern werk,
 Bot of thair *not* yet standes merk,
 In Babilony the tour yet standes,
 That that folk mad wit thair handes."
 (Met. Hom. p. 61.)
 "Mony noble for þe nonest to þe *note*
 gode." (T. B. 284.)
 Note, A. 879, 883.
 Notyng, device, devising, B. 1354.
 See *Note*.
 Noubre, number, B. 1283, 1376.
 Nouȝe, now, C. 414.
 Nowȝelese, nevertheless, A. 889.
 Noye, trouble, annoy, B. 1236.
 Noys, }
 Noyse, } B. 849; C. 490.
 Noȝt, naught, nothing, A. 520;
 B. 888; not, B. 106.
 Noȝty, bad, B. 1359.
 Nummen (*p.p.* *nimme*), taken, B.
 1291; C. 76.
 Nurne, speak, say, B. 669.
 Nuye, displease, B. 578.
 Nuyed, troubled, B. 1176.
 Nw, } new, A. 527; anew, A.
 Nwe, } 1079.
 Nwy, wrath, B. 301.
 Nwyed, displeased, B. 306.
 Nye, trouble, B. 1376; *nyes*,
 troubles, B. 1754; C. 76.
 Nyed, troubled, B. 1603.
 Nyf=*ne if*, if not, B. 424.

- Nyl, ne wyl, will not, B. 1261; C. 41.
- Nylt, ne wylt, wilt not, C. 346.
- Nym, } take, B. 481. A.S.
Nymme, } *niman*.
- Nys, ne ys, is not, A. 951.
- Nyse, nice, dainty, B. 824.
- Nyteled, laboured, toiled, B. 888.
Prov. E. *nattle*, to endeavour,
to be busy about trifles. O.E.
nyte, to use, employ, enjoy.
O.N. *nyta*.
- Nyze, nigh, B. 484; *wel nyze*, B.
704.
- Nyzt, } night, A. 243; B. 526.
Nyzte, }
- Obeche, reverence, B. 745. Prov.
Fr. *obezir*.
- Obes, obey, A. 886.
- Odde, (1) not even, B. 426; (2)
spotless, faultless, B. 505. See
T. B. 4401, 6157, 6172, 6179,
6189, 6194, 6198.
- Oddely, (a) alone, B. 923; (b)
nobly, B. 698.
(b) "I Alexandre the aire and elde.t
childe hattene,
Of kyng Philip the fars, that fest am
in Grece,
And of the quene Olimpades, the
oddest under heven,
To all þow of Athenes, thus I etill my
sazes."
(K. Alex. p. 79.)
"For thai the mesure and the mett of
alle the mulde couthe,
The sise of alle the grete see and of
the gryme wawys,
Of the ordere of that *odde* home
[heaven] that overe the aire
hingis." (*Ibid.* p. 2.)
- Oke, oak, B. 602.
- Olipraunce, vanity, fondness for
gay apparel, B. 1349. Prov. E.
olyppraunce, a merry making.
"Of tournamentys y preue thereynne
Seven poyntes of dedly synne;
Fyrst ys pryde, as þou wel wost
Avauntement, bobaunce and bost;
Of ryeh atyre ys here avaunce,
Prykyng here hors wyth *olyppraunce*."
(Robt. of Brunne's *Handlyng
Synne*, p. 145.)
- On, an, A. 9.
- One, alone, self, B. 872, 923, 1669.
- Onelych, only, B. 1749.
- Onez, once, B. 801.
- Onhede, unity, concord, B. 612.
- On-hit, struck, inflamed with
anger (?), C. 411. A.S. *onhatan*,
to inflame, heat.
- On-lofte, aloft, on high, B. 692;
947.
- On-ryzt, aright, B. 1513.
- On-sydcz, aside, C. 219.
- On-wydc, about, B. 1423.
- On-yzed, one-eyed, B. 102.
- Ordaynt, ordained, B. 237.
- Ordenaunce, ordinance, B. 698.
- Ordure, filth, B. 1092.
- Ore, oar, C. 218.
- Orenge, orange, B. 1044.
- Organe, B. 1081.
- Orisoun, prayer, C. 328.
- Ornemente, ornament, B. 1799.
- Orppedly, quickly, B. 623. N.
Prov. E. *orput*, quick (at learn-
ing). Orped is generally derived
from O.N. *verpa*, to throw; *p.p.*
orpin. But this etymology is
very doubtful. Cf. "*Orput*,
audax, *bellipotens*." (Prompt.
Parv.)
- Ossed, showed, C. 213. N. Prov.

- E. *awse*, *oss*, to attempt, offer.
 W. *osi*.
 "Quat and has thou *ossed* to Alexander
 this *ayndain* (angry) wirdes."
 (K. Alex., p. 79.)
- Oste, host, army, B. 1204.
- Oþer, or, A. 141.
- Ouer-borde, C. 157.
- Ouer-brawden, covered over, B.
 1698.
- Ouer-seyed, passed over, gone, B.
 1686.
- Ouer-tan, overtaken, C. 127.
- Ouer-þwert, across, B. 316, 1384.
- Ouer-tok, B. 1213.
- Ouer-torne, past, B. 1192.
- Ouer-walte, overflowed, B. 370.
- Ouer-zede, past, went, B. 1753.
- Ouerte, open, clear, A. 593.
- Ouerture, opening, A. 218.
- Oure, prayer, A. 690.
- Out-borst, *rb.* outburst, B. 1251.
- Out-comlyng, a stranger, B. 876.
 N. Prov. E. *out-cumling*, a
 foreigner, stranger. The more
 usual form in early English is
comling.
- Out-dryf, drive out, A. 777.
- Out-fleme, banished, A. 1177.
 See *Fleme*.
- Out-kast, B. 1679.
- Out-sprent, outburst, A. 1137.
- Out-taken, excepted, B. 1573.
- Out-tulde, thrown out, C. 231.
- Oze=owe, ought, A. 552.
- Ozt, }
 Ozte, } *rb.* ought, A. 341.
- Ozt, }
 Ozte, } *pr.* aught, A. 274; B. 663.
- Pace, passage, A. 677.
- Pacience, }
 Paeyence, } C. 1, 36.
- Pakke, pack, B. 1282.
- Pakke, company, A. 929.
- Palayee, }
 Palays, } B. 83, 1389, 1531.
- Pale, A. 1004.
- Palle=pall, fine cloth, B. 1384,
 1637.
- Pane, a side, division of a build-
 ing, A. 1034. Lat. *pagina*, a
 leaf, any flat expanse. "A
pane, piece or pannel of a wall,
 of wainscot, of a glasse win-
 dow." (Cotg.) "*Pane* of a
 wall, *pan de mur*." (Palsg.)
- Panne, head, but we may read
paune, paws, claws, B. 1697.
- Papeiay=a popinjay, a parrot, B.
 1465. It. *papagallo*. O.Fr.
papegau, *papegay*. Sp. *papagayo*,
 parrot.
- Parage, kindred, rank, nobleness,
 A. 419; B. 167. O.Fr. *parage*.
- Paramore, } paramours, lovers, B.
 700. Fr. *par amour*, by way
 of love.
- Paraunter, peradventure, A. 588
- Parchmen, parchment, B. 1134.
- Pare, cut, B. 1408, 1536.
- Parform, perform, B. 542; C. 406.
- Parfyt, perfect, A. 638.
- Parget, plaister of a wall, B.
 1536. "*Pariette* for walles,
 blanchissure." (Palsg.)
- Parlattyk, paralytic, B. 1095.
- Partle, } partless, portionless, A.
 335.
- Partrykes, partridges, B. 57.
- Pass, surpass, A. 428.
- Passage, journey, C. 97.

- Passande, passing, B. 1389.
 Pasture, C. 393.
 Pater, paternoster, A. 485.
 Paume, palm, hand, B. 1533,
 1542.
 Pay, } pleasure, A. 1, 1164, 1176;
 Paye, } C. 99.
 Pay, please, A. 1165, 1177.
 Payment, A. 598.
 Paynt, A. 750.
 Payre, pair, B. 335.
 Payre=appayre, become worse,
 fade, B. 1124. Lat. *pejor*,
 worse. "To *appayre* to waxe
 worse." (Palsg.)
 Payred, impaired, A. 246.
 Pechche, sin, fault, A. 841. Fr.
péché.
 Penance, }
 Penaunce, } A. 477.
 Penez, pens, folds (for cattle), B.
 322.
 Penitotes, (? *Peritotes*), a kind of
 stone (the *peritot* or *peridot*
 Marsh), B. 1472.
 Penne, B. 1724.
 Penne-fed, B. 57.
 Pensyf, pensive, A. 246.
 Pented, appertained, belonged to,
 B. 1270.
 Peraunter, peradventure, B. 43.
 Pere, } equal, peer, A. 4; B. 1214,
 Per, } 1336.
 Perez, pears, A. 104.
 Perile, B. 856, 942.
 Perré, precious stones, jewelry,
 A. 730; B. 1117.
 Pertly=apertly, openly, B. 244.
 See T. B. 1130. Cf. "*pert*
wordes," T. B. 977.
 Peryle, A. 695; C. 85.
 Pes, peace, A. 952.
 Pich, pitch, B. 1008.
 Pike=pick, pluck, B. 1464.
 Pinnacle, B. 1463.
 Pité, pity, B. 232.
 Pitously, }
 Pytosly, } A. 370, 798.
 Planed, B. 310.
 Planete, A. 1075.
 Plaster, B. 1549.
 Plat, flat, B. 1379.
 Plat, struck (*pret.* of *plette*, to
 strike), B. 1265. A.S. *plattian*.
 "Hwan he haunde him so schamed,
 His hand (he) of *plat*, and yvele
 lamed."
 (Havelok the Dane, 2755.)
 Plater, plate, platter, B. 638.
 Platez, A. 1036.
 Plat-ful, brimful, B. 83.
 Plattying, *sb.* striking (or folding?),
 B. 1542.
 Play, A. 261.
 Play-fere, play-fellow, companion,
 C. 45.
 Playn, *adj.* even, clear, A. 178,
 689; B. 1068; C. 439.
 Playn, *sb.* A. 104, 122; B. 1216.
 Playned, lamented, A. 53, 242.
 Playnez, complains, C. 376.
 Playnt, complaint, A. 815.
 Plek, place, plot of ground, B.
 1379. "*Plecke* or plott, por-
 culetum." (Prompt. Parv.)
 N. Prov. E. *pleck*. A.S. *plæc*.
 "Se that the hare hathe be at
 pasture in grene corne, or in euy
 other *plek*."—(Quoted by Way from
 MS. Harl. 5086, fol. 47.)
 Pleny, to complain, A. 549.
 Plete, demand, plead for, A. 563.

- Pleyn, mourn, C. 371.
 Plontte, plant, A. 104.
 Plow, plough, B. 68.
 Plyaude, pliant, C. 439.
 Plye, A. 1039; B. 196, 1385.
 Plyt, danger, fault, A. 647; B. 1494; C. 114. A.S. *plihit*.
 Plyt, condition, A. 1075; B. 111.
 Pobbel, pebble, A. 117.
 Pole, pool, stream, A. 117.
 Polle, poll, head, B. 1265. Du. *polle*, *pol*, head, top, crown.
 Polmente, a kind of pottage, B. 628. O. Fr. *polment*. Lat. *pulmentum*. "*Pulmentarium* a *pulment*." Nominale, MS.
 "His brother (Jacob) he fand give—
 and his tent
 To grayth a riche *pulment*."
 (Cott. MS. Vesp. A. iii. fol. 21a.)
 Polyce, } polish, B. 1068, 1131,
 Polyse, } 1134.
 Polyle, poultry, B. 57. Fr. *poule*,
 a hen; *poulet*, a chicken. Lat.
pullus. "*Polayle*, bryddys or
 fowlys, Altilis." (Prompt. Parv.)
 Pomgarnade, pomegranate, B.
 1466. Cf. Lat. *malum granatum*.
 It. *granata*. Sp. *granada*.
 Poplande, rushing, foaming, C.
 319. N. Prov. E. *popple*, to
 tumble about with a quick mo-
 tion. O.Sc. *pople*, to flow, rush.
 "The wawis of the wild see apone the
 wallis betes,
 The pure *populand* hurle passis it
 umby." (K. Alex. p. 40.)
 "And on the stansy owt thar harnys
 [he] daug,
 Quhil brayn and cyn and blude al
poplit owt."
 (G. Douglas, vol. i. p. 167.)
 Purchase, purchase, A. 439.
 Porche, B. 785.
 Pore, poor, A. 873.
 Porfyl, hem, A. 216. Fr. *pour-
 filer*, to work upon the edge,
 embroider; *fil*, a thread. O.E.
purfle, to overlay with gems or
 gold. "*Purfjyll* or hemme of
 a gowne, bort." (Palsg.)
 Porpre, purple, B. 1568.
 Porros, B. 1772.
 Port, gate, B. 856; harbour, C. 90.
 Portale, A. 1036.
 Portray, B. 700.
 Poruay, } to provide, B. 1502;
 Poruaye, } C. 36.
 Possyble, A. 452.
 Petage, B. 638.
 Poursent, course, A. 1035.
 Pourtray, B. 1271. Fr. *pour-
 traire*.
 Pouer, power, B. 1654.
 Pouer, }
 Pouere, } poor, B. 615, 1074.
 Poneren (*pl.* of *power*), poor, B. 127.
 Pouert, poverty, C. 43.
 Pouerté, C. 13.
 Powdered, A. 44.
 Powlez, pools, C. 310.
 Poyned, trimmed, ornamented, A.
 217.
 Poynt, *sb.* particle, A. 891.
 Poynsened, B. 1095.
 Poyntel, a style, B. 1533.
 Pray, *sb.* prey, B. 1297; *vñ.* to
 plunder, B. 1624.
 Prayse, A. 301.
 Preece, press, B. 880.
 Prechande, preaching, B. 942.
 Precios, }
 Precious, } A. 4, 216; B. 1282.

- Prelate, B. 1249; C. 389.
 Pres, press, A. 730; to press, A. 957.
 Prese, praise, honour; "his *prese*, his *prys*," A. 419. Sp. *prez*, honour, glory. Fr *prix*, value, worth, price.
 "Fra þan forth heild Sir Moyses þis wandes bath in *pris* and *pres*."
 (Cott. MS. Vesp. A. iii. fol. 36a.)
 Prese, } *sb.* press, A. 1114; *vb.*
 Pres, } B. 1249.
 Presens, } presence, A. 389; B. 8,
 Presente, } 1496.
 Present, *vb.* B. 1217.
 Presonere, prisoner, B. 1217.
 Prest, ready, B. 147; C. 303. Ital. *presto*.
 Prestly, quickly, B. 628.
 Presyous, B. 1496.
 Pretermynable, A. 596.
 Preue, prove, A. 983; B. 704, 1748.
 Prisoner, B. 1297.
 Profecie, B. 1158, 1308.
 Profere, A. 235, 1200.
 Profert, B. 1463.
 Professye, A. 821.
 Profete, prophet, A. 797.
 Proper, A. 686.
 Propertéz, properties, A. 752.
 Property, A. 446.
 Prophete, A. 831; B. 1300.
 Prosessyoun, procession, A. 1096.
 Prouince, B. 1300.
 Pruddest, proudest, B. 1390.
 Prudly, proudly, B. 1379, 1466.
 See T. B. 857.
 Pryce, chief, B. 1308.
 Prymate, B. 1570.
 Pryncipale, B. 1531, 1781.
 Pryncipalté, dominion, B. 1672, 1738.
 Priys, } value, worth, A. 272,
 Prys, } 419, 755; B. 1117.
 See *Prese*.
 Prysoun, C. 79.
 Pryuely, B. 238.
 Pryuy, A. 12; *pryuyest*, B. 1748.
 Pulde, pulled, B. 1265.
 Pulle, draw, B. 68.
 Pure, *adj.* A. 227; B. 704; *vb.* B. 1116.
 Purely, }
 Parly, } A. 1004; B. 1660.
 Purple, purple, A. 1016.
 Pursaunt, a sergeant, B. 1385.
 O.Fr. *pursuivant*.
 Pursue, B. 1177.
 Purtraye, B. 1465, 1536.
 Puryté, B. 1074.
 Pyche, pitch, fix, B. 477.
 Pye, B. 1465.
 Pyked, adorned, A. 1036.
 Pykez, pick, choose, A. 573.
 Pyle, building, A. 686.
 Pyle, to rob, B. 1270, 1282. Fr. *pillier*, to rob.
 Pylere, pillar, B. 1271.
 Pyne, *vb.* to torment, B. 1095; *sb.* pain, A. 330. Du. *pijnen*, to torture.
 Pyne = pynd, fasten, C. 79. A.S. *pyndan*, to shut in.
 Pynkardine, ? *perre carnadine*, carnelian stone (Marsh), B. 1472.
 Pyony, A. 44.
 Pytosly, pitifully, A. 370.
 Pyty, A. 1206.
 Pyzt, fixed, placed (*pret.* of *pyche*), A. 117, 228, 742; B. 785.

- Quat, what, A. 293.
 Quat-kyn, what kind of, A. 771.
 Quauende, flowing, waving, B. 324.
 Quayle, *sb.* quail, A. 1085.
 Quayntyse, wisdom, craft, B. 1632.
 O.Fr. *accointer*, to make known;
 coint, informed, acquainted with.
 Lat. *cognitus*.
 Qued, *sb.* evil, crime, ill, B. 567;
 C. 4. Du. *kwaad*, bad. Pl.
 D. *quat*.
 Quelle, kill, A. 799; B. 324;
 subdue, C. 4. A.S. *cewellan*.
 Queme, *adj.* pleasing, A. 1179.
 A.S. *cueman*, to please. Your
 qweme spouse, T. B. 634.
 Quen, when, A. 40, 93, 232, 804.
 Quenche, C. 4.
 Quere, where, A. 65.
 Qnery, A. 803.
 Quest, C. 39.
 Queþer-so-euer, whether-so-ever,
 A. 606.
 Quikken, C. 471.
 Quo, who, A. 747.
 Quo-so, who-so, B. 1647; C. 5.
 Quos, whose, B. 1648.
 Quoynnt, wise, A. 889; B. 160,
 871; curious, B. 1459. See
 Quayntyse.
 Quoynntis, clothing, B. 54. "*Quoyn-*
tyse, yn gay floryschynge, or
 other lyke. *Virilia*." (Prompt.
 Parv.)
 Quoynntyse, device, C. 39. See
 Quayntyse.
 Quyk, } quick, living (*pl.* *quykez*,
 Quik, } A. 1179; B. 567), B.
 324.
 Quyl, while, B. 627.
- Quyte, requite, reward, A. 595;
 B. 1632.
 Quyte, white, A. 220, 842, 844.
- Raas=rase, rese, way, course, A.
 1167. A.S. *ræs*, way, course,
 race. Sw. *resa*.
- Rac, storm, vapour, B. 433. N.
 Prov. E. *rack*, driving clouds,
 clouds driven along by the wind.
 "A *rak* and a royd wynde rose in
 her saile." (T. B. 1984)
- Rachehe, proceed, go, B. 619.
 A.S. *racan*, to reach, extend.
 O.H.G. *rechen*. N. Prov. E.
ratch, stretch. Perhaps *rachehe*
 is a softened form of *rayke*
 (Icel. *reika*, to go), to go. S.Sax.
ruchen.
- Rad, frightened, B. 1543. Sw.
raedd, afraid. N. Prov. E. *rade*.
 "In a *rad* haste." (T. B. 917.)
 "Vn-to the gryselyche gost Syr
 Gauane is gone,
 And rayket to hit in a res, for he was
 neuyr *radde*;
Rad was he neuyr þette, quoso ryþte
 redus."
 (The Anturs of Arther, p. 5; ix. 8, 9.)
- Radde, advised, C. 406 (*pret.* of
rede, to advise). See *Rede*.
- Radly, readily, quickly. A.S.
rád, ready, quick; *rádllice*,
 speedily.
 "The sight of þat semely sanke in hir
 herte,
 And rauysshed hir *radly* þe rest of hir
 sawle." (T. B. 462)
- Raft, bereft, took, (*pret.* of *reue*),
 B. 1142, 1431; taken, B. 1739.
 See *Reue*.
- Rak, C. 176. See *Rac*.

- Rakel, hasty, rash, C. 526. N.
Prov. E. *rackle*.
- Rakente, chain (?), C. 188. A.S.
raccenta.
- Rakke, C. 139. See *Rac*.
- Ramelande, fetid, filthy, C. 279.
Prov. E. *ram*, fetid; *rammely*,
tall, rank; *ramel*, rubbish, dirt.
- Randeꝛ, paths, borders, A. 105.
A.S. *rand*, *rond*, a border, rim,
- Rank, strong, severe, B. 233.
Fris. *rank*, long-grown, rank.
Dan. *rank*, upright. See T. B.
1392, 1879.
- Rankor, rancour, B. 756.
- Rape, blow, B. 233. Sw. *rapp*.
- Rapely, quickly, A. 363, 1168.
O.E. *rape*, haste. O.N. *rápa*,
cursitare. In T. B. *rape*=to
hasten (818).
- Rasch, A. 1167.
- Rasp, B. 1545, 1724.
- Rasse, summit, top, B. 446. N.
Prov. E. *raise*, a mound, cairn.
O.N. *reysa*.
- Ratted, rent, ragged, B. 144;
from O.E. *ratte*, to tear, rend.
N. Prov. E. *rats*, pieces, frag-
ments. Fris. *rite*, tear, pull.
"Thane the Romayns relevyde that
are ware rebuykkyde,
And alle *to-rattys* oure mene with
theire risté horsse."
(Morte Arthure, E. E. T. S. 2235.)
- Raupe, } = ruth, pity, sorrow,
Rawpe, } A. 858; B. 233, 972;
mercy, C. 21.
- Rauē, A. 363, 665.
- Rauen, B. 455.
- Rauyste, ravished, A. 1088.
- Rawe, row, "vpon a *rawe*," in a
row, in order, A. 545.
- Raweꝛ, rows, borders, A. 105.
- Raw-sylk, B. 790.
- Raxled, roused up, A. 1174.
A.S. *ræscian*, to shake, rustle.
O.N. *ruska*. Sc. *rax*, to stretch.
- Ray, A. 160.
- Raykande, going, flowing, A. 112;
B. 382.
- Rayke, go, B. 465, 671; C. 89.
N. Prov. E. *rake*,
to go about.
- Raynande, raining, B. 382.
- Rayn-ryfte, rain-fissure, B. 368.
- Raysoun, reason, cause, A. 268;
C. 191.
- Raꝛt, } afforded, extended (*prev.*
Raꝛte, } of *rache*), B. 561, 766,
1691. See *Racheche*.
- Reame, realm, B. 1316.
- Rebaude, ribald, B. 873. Fr.
ribald, from O.H.G. *hrápa*, a
prostitute. (Burguy.)
- Rebel, B. 455.
- Rebounde, B. 422
- Rebuke, A. 367.
- Recen, tell, A. 827. A.S. *reccan*.
- Reche, reach, extend, B. 10, 1369.
- Rech, } reck, care, A. 333; B.
Reche, } 465. A.S. *récan*.
- Reche=reke, smoke, B. 1009.
A.S. *reác*.
- Recorde, *só*. A. 831; *rb*. B. 25.
- Recoverer, recovery, B. 394.
- Rede, *rb*. to counsel, advise, B.
1346; explain, B. 1578. A.S.
redan.
- Redles, } without counsel, un-
Redeles, } certain, fearful, B.
1197; C. 502.

- Refete, feed, refresh, A. 88 ; C. 20.
 Reflayr, smell, A. 46 ; odour, B. 1079. Fr. *flairer*, to smell. Prov. Fr. *flairar*, to smell, sniff.
 Refrayne, B. 756.
 Reget, A. 1064.
 Regretted, A. 243.
 Regioun, A. 1178 ; B. 760, 964.
 Rehayte, cheer, B. 127. O.Fr. *rehaïter*.
 Reiaté, kingdoms, royalties, A. 769. O. Fr. *reiauté*=*reialté*, royalty.
 Reken, beautiful, A. 5, 906 ; joyous, A. 92 ; merry, B. 1082 ; pious, B. 10, 738 ; wise, B. 756. See Wright's Lyrical Poems, p. 27. A.S. *reccan*. O.S. *recon*, to order, direct. PL.D. *reken*, right, straight, orderly.
 Rekenly, nobly, princely, B. 127, 1318.
 Rekken up, B. 2.
 Relande, reeling, C. 270.
 Rele, reel, roll, C. 147.
 Reles, } cessation, A. 956 ; B. Relcece, } 760.
 Relcuc, C. 323.
 Relusaunt, shining, A. 159. O.Fr. *reluire*, to shine.
 Relygioun, B. 7, 1156.
 Relyke, B. 1156, 1269.
 Reme, realm, A. 448, 735.
 Reme, lament, cry, A. 858, 1181 ; C. 502. A.S. *hremān*.
 Remembre, C. 326.
 Remnaunt, remainder, A. 1160 ; B. 433.
 Remorde, grieved, A. 364.
 Remue, } remove, A. 427, 899 ; Remwe, } B. 646, 1673.
 Renay, reject, forsake, B. 105 ; C. 344.
 Renge, }
 Rengne, } reign, B. 328, 1321.
 Rengnez, courses, B. 527. A.S. *ryne*, course.
 Renische, foreign, strange, B. 96. See *Runische*.
 Renk, } a man, originally a war-
 Renke, } rior, B. 7, 96, 766, 969. A.S. *rine*. O.N. *reckr*.
 Renne, run, B. 527, 1392.
 Renoun, A. 986, 1182.
 Renewle, renews, A. 1080.
 Renyschly, fiercely, B. 1724. See *Runische*.
 Reparde, kept back, A. 611.
 Repayre, *vb.* A. 1028.
 Repente, A. 662.
 Repreue, reprove, A. 544.
 Requeste, A. 281.
 Rere, rise, B. 366, 423 ; C. 188 ; raise, B. 873 ; proceed, A. 160.
 Bert, if not *rered*, raised=*ert*, powerful, A. 591. Cf. *ert*. A. T.B. 2641, 4841.
 Res, onset, assault, B. 1782. See *Raas*.
 Reset, resting place, seat, abode, A. 1067.
 Resonabele, }
 Resounable, } A. 523 ; B. 724.
 Resoun, A. 665, 716 ; B. 1633.
 Respecte, "in respecte of," A. 84.
 Respyt, A. 644.
 Resse, "on resse," in course, A. 874. See *Raas*.
 Restay, keep back, restrain, A. 716, 1168.
 Restle, = restless, unceasing, B. 527.

- Restore, A. 659; B. 1705.
 Retrete, treat of, A. 92.
 Reue, bereave, C. 487. A.S. *reflan*,
reafian. O.Fris. *ráva*.
 Reuel, B. 1369.
 Reuer, river, A. 105.
 Reuerence, }
 Reverens, } B. 10, 1318.
 Rewarde, A. 604.
 Rewfully, sorrowfully, A. 1181.
 Rewled, ruled, ordered, B. 294.
 Reynye, reins, B. 592.
 Reȝful, rightful, B. 724.
 Rial, royal, B. 1082.
 Rialté, royalty, B. 1321.
 Ridlande, dropping (as out of a
 sieve), oozing, B. 953. A.S.
hriddel, a sieve; *hridrian*, to
 sift.
 Riboudrye, ribaldry, B. 184.
 Rigge, back, C. 379. A.S. *hryeg*.
 Rifte, pieces, fragments, B. 964.
 Ring=rink, man, B. 592. See
Renk.
 Robbor, B. 1269.
 Roborrye, B. 184.
 Roche, rock, B. 537.
 Rode, cross, A. 705; C. 96.
 Rok, crowd, throng, B. 1514.
 Sc. *rok*. O.Sw. *rok*, cumulus.
 Rollande, curly, waving, B. 790.
 Rome=roam, go, C. 52.
 Romy, roar, howl, B. 1543. A.S.
reomian, to cry out. O.E. *rome*.
 Sc. *rame*. Sw. *raama*.
 Ronk=rank, fine, A. 844; bold,
 A. 1167; C. 490; bad, B. 455,
 760; full grown, B. 869; *sb.*
 boldness, C. 298.
 Ronkly, fiercely, C. 431.
 Rop, rope, C. 150.
- Rop, gut, intestine, C. 270. N.
 Prov. E. *ropps*, the guts. A.S.
roppas, the bowels, entrails, the
raps. Cf. A.S. *rop-weore*, the
 colic.
 "Huervore he (the liar) is ase the
 gamelos (chameleon), thet leveth by
 the eyr, and najt ne heth ine his
roppes bote wynd, and heth ech
 manere colour, thet ne heth non (of)
 his oȝen."—(The Ayenbite of Inwytt,
 E. E. T. S. p. 62.)
 Rorc, roar, cry, B. 390, 1543.
 Rose, praise, B. 1371. Sc. *ruse*.
 Sw. *rosa*. Dan. *rose*, to praise.
 Rot, }
 Rote, } root, A. 26.
 Rote, *sb.* rot, decay, B. 1079.
 Rote, lyre of seven strings, B.
 1082. O.H.G. *hrotta*. M.H.G.
rotte. W. *erwth*. Eng. *crowd*.
 Roȝeled, prepared, B. 59; rushed,
 hastened, B. 890. A.S. *hrathian*,
 to be quick. Or from Welsh
rhuthr, a sudden gust, onset,
 assault. Lane. *rhute*, passion.
 Sc. *ruther*, uproar.
 Roȝer, rudder, B. 419.
 Roȝun, rush, B. 1009. See
Roȝeled.
 Roum, room, B. 96.
 Roun=rune, discourse, C. 514.
 A.S. *rún*, a letter, character,
 mystery, council, conversation.
 Rourde, sound, A. 112. A.S.
reord, *reard*, speech, language.
 Route, snore, C. 186. Fr. *router*.
 O.N. *rauta*, to roar, bellow.
 "Dormiendo sonare, Anglice to *row-*
tyr."
 (MS. Bibl. Reg. 12 B. i. f. 88.)
 Rownande, murmuring, A. 112.

- Rowned, sounded, C. 64. A.S. *rūnian*, to whisper.
- Rowtande, rushing, B. 354. "A *routond* rayn, T. B. 1986.
- Rowte, company, band, host, B. 969, 1197, 1782.
- Rōwwe, row, C. 216.
- Royl, royal, B. 790.
- Roz, } rough, B. 382, 1724; C.
 Roze, } 139, 147; roughness,
 B. 1545; C. 144.
- Rozly, roughly, B. 433. Is it an error for *ruly*, sorrowful?
- Rōjt. cared for (*pret.* of *reche*), C. 460.
- Ruchen, fettle, set in order, C. 101. M.H.G. *rechen*. O.S. *recon*. A.S. *recan*, to order, direct.
 "(He) *riches* him radly to ride and remowis his ost."
 (K. Alex. p. 172.)
 "[The king] *Richis* his reynys."
 (T. B. 1231.)
- Raddon, light, literally redness, B. 893. O.N. *rodna*, rubescere, erubescere; *rodi*, rubor, rubigo. Prov. E. *roaded*, *rody*, streaked.
- Rudnyng, ? lightning, C. 139. See *Ruddon*.
- Rueled, rushed, B. 953. O.N. *hrolla*. Dan. *rulle*.
- Ruful, sorrowful, pitiful, A. 916.
- Ruunen (*p.p.* of *rinne*), run, A. 26, 874.
- Runisch, strange, B. 1545. A.S. *rēnisc*, hidden; from *rūn*, a mystery.
- Runyschly, fiercely, roughly, C. 191. *Renisch* or *runisch*, signifies not only strange but fierce, rough. N. Prov. E. *rennish*, *rinnish*, furious.
 "Than has sire Dary ddeayne and derfely he lokes;
 Rysys him up *renysche* and rest in his sete."
 (K. Alex. p. 100.)
- Rurd, cry, noise, B. 390; C. 64. A.S. *reord*.
- Rupe, arouse, B. 895, 1208. See *Ropeled*.
- Ruyt, hasten, endeavour, C. 216. Fris. *rite*, to pull.
- Rwe, to pity, C. 176, 502; *rb.* *impers.* *rwe*, repent, B. 290, 561. A.S. *hrēowan*, to rue, repent, grieve; *hrēowan*, to be sorry for.
- Rwly=*ruly*, sorrowfully, piteously, B. 390; C. 96.
- Ryal, royal, A. 160; B. 786.
- Ryally, royally, A. 987; B. 812.
- Rybaude, ribald, C. 96.
- Rybe, ruby, A. 1007.
- Ryche, kingdom, A. 601, 722. A.S. *rice*.
- Ryche, rich, A. 770.
- Rydelande, drifting, C. 254. See *Ridlande*.
- Rydelles, without counsel, uncertain, B. 969. See *Redeles*.
- Ryf=*rife*, abundant, plentiful, A. 770, 844. A.S. *ryf*, frequent. O.N. *rifi*.
 "Forþi he hight (promised) þam giftes *rif*,
 þat suld bring David of his liif;
 In feild and tun, in frith and felle,
 Saul soght David for to quelle."
 (Cott. MS. Vesp. A. iii. fol. 43a.)
- Ryg, } rain, torrent, shower, B.
 Ryge, } 354, 382. O.N. *hregg*.
 A.S. *raeu*. N. Prov. E. *rag*.

- Ryngande, ringing, B. 1082.
- Rynk, man, C. 216. See *Renk*.
- Rypande, searching, trying, B. 592. O.E. *rype*, to probe, plunder. A.S. *rypan*; N. Prov. E. to investigate.
- “Now if ye have suspowse to Gille or to me,
Com and *rype* oure howse, and then may ye se who had hir.”
(Town. Myst. p. 112.)
- See State Papers, i. 295.
- Rysed, rose, B. 1778.
- Ryth, a hound, mastiff, B. 1543. A.S. *riththa*, a mastiff.
- Ryzt, right, A. 622.
- Ryztwys, righteous, right, A. 675; C. 490.
- Ryztwysly, aright, A. 709.
- Saerafyee, } B. 510, 1447; C.
Saerifyee, } 239.
- Sad, } sad, staid, solemn, A. 211,
Sade, } 887; B. 595; long, B.
Sadde, } 1286; bitter, B. 525.
- Sadele, saddle, B. 1213.
- Sadly, soundly, heavily, C. 442.
- Saf, safe, secure, A. 672.
- Saf, save, except, B. 1749.
- Saffer, } sapphire, A. 1002; B.
Safyre, } 1469.
- Sage, B. 1576.
- Saghe=saw, word, A. 226. See *Saw*.
- Sake, fault, A. 800; C. 84. A.S. *sacu*.
- Sakerfyse, sacrifice, A. 1064; B. 507.
- Sakle;=sakeless, innocent, faultless, B. 716. Sc. *sackless*. O.N. *saklaus*, innocent. See *Sake*.
- Sakred, hallowed, B. 1139.
- Sale, hall, palace, B. 120, 1260, 1722. A.S. *sal*. T. B. 1657.
- Samen, *adv.* together, at once, A. 518; B. 400, 468; *adj.* B. 985. O.N. *saman*.
- Samen, to consort with, B. 870. A.S. *samnian*, to assemble, collect.
- Samne, assemble, B. 53.
- Sammed, assembled, B. 126, 361.
- Saunnes (*imp.* of *samne*), C. 385.
- Sample, example, A. 499; B. 1326.
- Sapyence, wisdom, B. 1626.
- Sardiuer, sardine stone, B. 1469.
- Sardonyse, sardonix, A. 1006.
- Sarre (*comp.* of *sare*), sorcer, more painful, B. 1195; *superl.* *sarrest*, B. 1078.
- Sattle, settle, C. 409. N. Prov. E. *sattle*.
- Sau, } =saw, word, B. 1545.
Saue, }
- Sauce, B. 823.
- Saudan, sultan, B. 1323.
- Saule, } soul, A. 461; B. 290;
Sawle, } C. 325.
- Saundyuer, sandever, glass-gall, B. 1036.
- Sauter, psalter, A. 677.
- Sauteray, psaltery, B. 1516.
- Saue, A. 666.
- Sauer, *vb.* savour, B. 825.
- Saueriy, savourily, sweet, A. 226.
- Sauor, } B. 510, 995, 1447; C.
Sauour, } 275.
- Sautyte, safety, B. 489.
- Saw, } word, A. 278; B. 109.
Sawe, } A.S. *sagu*.
- Sayde=sadde, stedfast, B. 470.

- Saym, fat, grease, C. 275. Prov.
E. *saim*, seam, lard. W. *saim*.
Sayned, blessed, B. 746. A.S.
senian. Ger. *segnen*, to bless.
- “Swa sal I *saine* þe in lif mine,
Sic benedicam te in vita mea,
And sal lift mi handes in name thine,
Et in nomine tuo levabo manus meas.”
(Psalm lxii. 5.)
- Saynt, A. 835.
Saz, } word, B. 1599, 1737. See
Sazc, } *Saw*.
Saz, saw, A. 1021.
Sazt, } *sb.* reconciliation, A. 1201 ;
Saztc, } *adj.* at peace, A. 52.
A.S. *sah*t, peace ; *sah*t, recon-
ciled ; *sahl*ian, to reconcile.
Saztled, appeased, reconciled, B.
230, 1139.
Saztled, settled, restored, B. 445 ;
became calm, C. 232.
Saztlyng, reconciliation, peace, B.
490, 1795.
Sazttel, to be calm, patient, C.
529.
Scale, A. 1005.
Scape, escape, B. 62, 529, 928 ;
C. 155.
Scarre=scare, *vb.* be frightened,
B. 598, 838 ; scatter, B. 1784.
N. Prov. E. *skair*, wild, timid.
S.Sax. *skerren*, to terrify.
Scaþc, harm, ruin, wrong, sin, B.
21, 196, 569, 600, 1148.
Scaþc, to break, destroy, B. 1776.
A.S. *scethan*, to injure, hurt,
harm. *Sceth*the, injury, loss,
guilt.
Scapel, dangerous, C. 155. Goth.
skathul's. O. H. G. *scathal*,
hurtful.
- “Lokez the contree be clere the
corners are large ;
Discovers now sekerly skrogges and
other,
That no *skathelle* (hurtful thing)
in the skroggez skorne us here-
aftyre ;
Loke þe skyfte it so that no *skathe*
lympe.”
(Morte Arthure, pp. 137-8.)
- Ascalplus, a *skathel* duke, T. B.
4067.
Seelt, spread, served (?), B. 827.
Schad, descended, B. 1690.
Schadowed, shaded, A. 42.
Schaftes, beams, rays, A. 982 ; C.
455. A.S. *scraft*, dart, arrow.
“(He) had on a mitre
Was forged all of fyne gold, and fret
fulle of perrils,
Stiþt staffulle of stanes that strajt out
benes
As it ware schemerand *schaf*tis of the
schire sonne.”
(K. Alex. p. 53.)
- Schalk, } man, fellow, B. 762,
Schalkke, } 1029 ; C. 476. A.S.
scæle, a warrior, serving man.
Goth. *skalks*. O.S. *scalc*. O.N.
skálkr.
Schape, devise, form, C. 247 ;
endeavour, B. 762 ; happen, C.
160. A.S. *scapan*, to appoint,
shape, create. O.N. *skapa*.
Schauen, shaven, scraped, B. 1134.
Schawe, show, B. 1599.
Schawe, } grove, thicket, wood,
Schaze, } A. 284 ; C. 452.
Prov. E. *scow*, *shaw*. O.N. *skógr*,
Dan. *skov*, a wood.
Schede, depart, A. 411.
Schelde, shields (of a boar), B. 58.
Schende, ruin, destroy, B. 519.

- A.S. *scendan*, to confound, shame, destroy.
- Scheded, accursed, C. 246.
- Schene=shcen, *sb.* bright, beautiful, A. 166, 965; brightness, C. 440; *adj.* A. 203, 1145; B. 1076, 1310. A.S. *seconc*, beautiful; *scine*, splendour.
- Schent, } destroyed, A. 668; B.
Schente, } 1029; ruined, B.
47, 580.
- Schep, sheep, A. 801.
- Schepon, stall, stable, B. 1076. A.S. *scypen*.
- Schere, divide, separate, A. 107; purify, A. 165. A.S. *scéran*, to divide.
- Schet, shut, C. 452.
- Schin, shall, B. 1435. See "Liber Cure Cocorum," p. 29, l. 29. "For in a slac thou shalle be slayn, Seche ferlès *schyn* falle!" (The Anturs of Arther, p. 12, xxiii. 13.)
- Schome, shame, B. 1115.
- Schomely, shamefully, C. 128.
- Schonied, shunned, B. 1101.
- Schor, shower, B. 227.
- Schore, shore, A. 230.
- Schorne (gold), purified, refined, A. 213. See *Schere*.
- Schortly, quickly, hastily, B. 519, 600.
- Schowte, shout, A. 877.
- Schowuc, shove, B. 44, 1029, 1740.
- Schrewe, a wicked person, a wretch, B. 186; C. 77.
- Schrewedshyp, wickedness, B. 580.
- Schrowde, clothing, B. 47, 170. A.S. *scrúð*, garment, shroud.
- Schrylle=shrill, clear, A. 80.
- Schulder, shoulder, B. 981, 1690.
- Schunt=aside, aslant, B. 605. O.E. *shunt*, to slip aside, withdraw. A.S. *scunian*, to shun. Du. *schuins*, slope, slant. "He schodirde and schrenkys and *shontes* bott lyttile." (Morte Arthure, p. 354.) "ja werpes tham up (the gates) quoth the wee, and wide open settes, If at þe schap þow to *schount* unshcut of oure handes." (K. Alex. p. 73.)
- Schylde, to shield, A. 965; C. 440.
- Schyldere, shoulder, A. 214.
- Schym, bright, A. 1077. A.S. *scima*, a brightness. M.H.G. *schim*. A.S. *sciman*, to glitter, shine. See T. B. 4974.
- Schymeryng, *sb.* brightness, A. 80. A.S. *scimrian*, to shine. Du. *schémeren*, to dazzle. Sw. *skimra*, to glitter.
- Schyn, shall, B. 1810. See *Schin*.
- Schynde, shone, A. 80.
- Schyr, } brightly, A. 28; bright,
Schyre, } beautiful, A. 42, 284;
B. 553, 605, 1278; bare, B.
1690. Comp. *schyrrer*, A. 982.
A.S. *scir*, *sheer*, pure, clear,
bright. See T. B. 1269.
- Sclade=slade, valley, green plain, A. 1148. A.S. *slad*.
- Sclazt, slaughter, B. 56.
- Seoghe, scoff, or perhaps perverseness, backsliding, A. 610. A.S. *seeoh*, askew, perverse.
- Scole, cup, B. 1145. O.N. *skál*. Dan. *skaal*.
- Seolcre, scholar, B. 1554.
- Seomfyt, to discomfit, B. 1784.

- Scope, scoop, C. 155.
- Seorn, }
Seorne, } *vb.* B. 709; *sb.* B. 827.
- Seoumfit, discomfited, B. 151.
- Seowte-wach, sentinel, guard, B. 838.
 "Thane the price mene prekes and
 proves theire horsez,
 Satilles to the cete appone sere halfes;
 Enserches the subbarbes sadly thare-
 aftyre,
 And skyrmys a lyttile;
 Skayres thaire skottefers
 And theire *skowtte-waches*."
 (Morte Arthure, p. 206.)
- Seoymous, particular, scrupulous,
 fearful, B. 21, 1148.
- Serof, rough, B. 1546.
- Serypture, writing, B. 1546.
- Seue. See *Skewe*.
- Seylle, wit, B. 151. It signifies
 also reason, cause. O.N. *skil*.
- Seylful, wise, B. 1148.
- Sech, } seek, A. 354; B. 29,
 Seche, } 420.
- Seele, joy, happiness, C. 242.
 A.S. *sēl*, good, excellent. Cf.
unsell, T. B. 1961.
- Sege, scat, C. 93. Fr. *siège*.
- Sege, siege, B. 1185.
- Segg, } a man, servant, B. 93,
 Segge, } 398, 549, 681. A.S. *seeg*,
 a man, literally a messenger,
 speaker; from *seegan*, to say.
- Segge, say, B. 621.
- Segh, saw, A. 790.
- Sekke, sack, C. 382.
- Selcouth, a marvel, B. 1274. A.S.
sēl-cūth=*seld-cūth*, rare, seldom
 known.
- Selden, seldom, A. 380. A.S.
seldan.
- Sele, happiness, bliss, C. 5. See
Seele.
- Selpe=slep, slept, C. 186.
- Self, very, A. 1046; same, B
 1769.
- Selly, a marvel, C. 140; won-
 derfully, C. 353. A.S. *sēllie*,
sīllie, worthy, wonderful; *sēl-
 līce*, wonderfully.
 "For thou has samed, as men sais,
 a *selly* noimbre
 Of wrichis and wirlinges out of the
 west endis,
 Of laddis and of losengers and of
 litille thevys."
 (K. Alex. p. 59.)
 See T. B. 1544.
- Sely, fortunate, blessed, happy,
 A. 659; B. 490. See *Seele*.
- Sem, seam, B. 555.
- Semblaunt, appearance, cheer, A.
 211, 1143; B. 131, 640.
- Semblé, assembly, B. 126.
- Sembled, assembled, C. 177.
- Seme, seemly, A. 190; B. 549,
 1810. O.Sw. *sama*. Dan.
sømme, to be fitting, bear one's
 self becomingly. O.N. *sæmr*,
 seemly.
- Seune, to be fitting, become, B.
 793.
- Semed, A. 760.
- Semely, } seemly, beautiful, A.
 Semly, } 34, 789; B. 209,
 Semlych, } 1442. Comp. *sem-
 loker*, B. 868.
- Sengeley, ever, constantly, A. 8.
 A.S. *singallīce*, perpetually.
- Ser, } diverse, various, separate,
 Sere, } B. 358; *ser kynde*, B.
 507; *sere course*, B. 1418; *ser
 wyse*, C. 12.

- Serelych, severally, separately, C. 193.
- Sergaunt, a royal servant, a squire, B. 109.
- Serges, wax tapers, B. 1489. Lat. *cerea*.
- Seriaunte, sergeant, C. 385. See *Sergaunt*.
- Serkynde, diverse kinds, B. 336.
- Serlype, diverse, different, separate, A. 994.
- Sermoun, discourse, speech, A. 1185.
- Sertain, certainly, A. 685.
- Seruage, bondage, B. 1257
- Seruauant, A. 699; B. 631.
- Serue, avail, A. 331.
- Serue, deserve, A. 553; B. 1115.
- Seruyse, B. 1152, 1401.
- Sese, cease, B. 523; *sese*, let cease, C. 391.
- Sesoune, season, B. 523.
- Sessed, } took possession of, A.
Sesed, } 417; B. 1313.
- Sete, } sat, A. 161; B. 1171.
- Secte, } *pl. seten*, B. 1763.
- Sete, scat, C. 24.
- Seþe=seethe, boil, B. 631.
- Seue, } =sewe, sew, a kind of
Seve, } pottage, B. 108, 825.
- Sewer, the officer who set and removed the dishes, tasted them, etc., B. 639.
- Sewrté, surety, C. 58.
- Sexte, sixth, A. 1007.
- Seyed, passed, B. 353.
"Seyet furth with sory chere."
(T. B. 2512.)
- Seysoum, season, A. 39.
- Se, saw, A. 158, 531, 698; B. 209.
- Side-borde, B. 1398.
- Siue, sieve, B. 226.
- Skarmoch, fight, skirmish, B. 1186.
- Skape, harm, danger, sin, B. 151, 598, 1186. See *Scupe*.
- Skele, dish, B. 1405.
- Skelt, scattered, spread, B. 1186, 1206. O.E. *skale*, to scatter. N. Prov. E. *scale*, to spread. See Hall, Richard III. f. 15. A.S. *seylan*, to separate, divide; *pret. secl*.
"Skairen out skoute wacche for *skeltynng* of harme."
(T. B. 1089, 6042.)
- Skelt, hasten, run, B. 1554. Sw. *skala*, to scamper, scour.
- Skete, quick, sudden, B. 1186; quickly, C. 195. See T. B. 13672. O.N. *skjótt*.
- Skewe, sky, cloud, B. 1206, 1759. Sw. *sky*, a cloud. A.S. *scia*, a shadow.
- Skowte, look, search, B. 483. See T. B. 1089.
- Skoymous, B. 598. See *Scoymous*.
- Skwe, sky, B. 483.
- Skyfte, devise, order, ordain, A. 569. A.S. *scyftan*.
- Skyfte, shift, change, B. 709. Sw. *skifta*.
- Skyg, scrupulous, careful, B. 21. Sw. *skygg*, shy. N. Prov. E. *sky*, to shun.
- Skyl, } reason, wit, A. 312; *by*
Skyle, } *skylle*, rightly, reasonably, A. 674; ordinance, B. 709; meaning, B. 1554. See *Scylle*.
- Skylle, doubts, A. 54.
- Skylly, device, purpose, B. 529.

- Skyly, excuse, B. 62.
 Skyre = shire = sheer, clear, B. 1776. See *Schyre*.
 Skyrme, screams (?), B. 483.
 "Scho gaffe *skirmande* skrikes at all the skowis range."
 (K. Alex. p. 176.)
 Or does it here signify to look about, like Prov. E. skime? O.N. *Skima*, to look about.
 Skyualde, ordained, manifested, B. 529. Prof. Child suggests Somerset, *scaffle*, scramble, scuffle. See *Skyfte*.
 Slade, valley, A. 141.
 Slake, absolve (lit. to loosen), A. 942. A.S. *slæcian*, to slacken.
 Slaupe, sloth, B. 178.
 Slaȝt, slaughter, A. 801.
 Slaȝte, stroke, A. 59; C. 192. A.S. *slagan*, to strike, beat, kill.
 Sleke, assuage, lessen, B. 708. See *Slake*.
 Slente=slant, a slope, declivity, A. 141. Sw. *slinta*, to slip.
 Slep, slept, C. 466.
 Sloberande, slobbering, drivelling, C. 186. *Slobber* is evidently formed from *slob*, *slab*, in the same way as *blubber* is formed from *blob*, *blab*, a drop. Cf. "*Slobur* or *blobur*, of fysshe and other like *Burbum*." (Prompt. Parv.) O.E. *slab*. Prov. E. *slob*, thick, slimy. Ir. *sluib*, mud, ooze. O.N. *sluppra*. Dan. *slubbre*, to sip, sup. Du. *slobberen*, to hang loose and slack.
 Slode, slid, A. 59.
 Sloghe, slow, C. 466.
 Sloue, slew, B. 1264.
- Sloumbe, slumber, C. 186, 466. N. Prov. E. *slomy*, drowsy, slow; *sloum*, *sloom*, slumber. O.E. *slome*, *sleme*, to sleep. A.S. *sluma*, a slumber. O.N. *slæmi*. Cf. the modern phrase, "to slumber and sleep."
 "(Sire Telomew) cairys into a cayne, quare the kyng ligges, Fand him *slomande* and on slepe, and sleey him rayses."
 (K. Alex. p. 176.)
 Slow, slew, B. 1221.
 Sluched, muddy, dirty, C. 341. Prov. E. *sluteh*, mud; *slotch*, a sloven; *slotching*, slovenly.
 Slyde, fall, C. 466.
 "And *stydyn* upon slepe by slomeryng of age." (T. B. 6.)
 Slyke, slide, slip. O.N. *slíkja*, to make smooth. See *Atslyke*.
 Slyp, stroke, blow, B. 1264.
 Slyppe, go, glide, make off, slip away, B. 985; fall, C. 186. A.S. *slipan*.
 Slyppe, escape, B. 1785. Sw. *slippa*, to escape.
 Slyȝt, slight, A. 190.
 Slyȝt, wisdom, B. 1289; device, C. 130. O.E. *sleghe*, *sleȝe*, wise. O.N. *slægr*.
 Smach, scent, smell, B. 461, 1019. A.S. *smæc*. Prov. E. *smatch*, flavour.
 Smachande, smelling, savouring, B. 955.
 Smartly, quickly, B. 711.
 Smod, stain, filth, B. 711. Sc. *smot*, *smad*. O.Sw. *smuts*, spot, stain. Dan. *smuds*, dirty. Pl. D. *smuddern*, to dirty.

- Smolderande, smouldering,
smothering, B. 955.
- Smolt, be at peace, quiet, B. 732.
A.S. *smolt*, serene, clear. Prov.
E. *molt*-water, clear exudation;
smolt, smooth, clear. See *Smelt*,
T. B. 1669.
- Smoltes; so in MS., but ? an
error for *smolte* = *smelt*, B.
461.
"A smoke *smulte* through his nose."
(T. B. 911.)
- Smøpe, smooth, A. 6.
- Smøpely, quietly, B. 732.
- Smylt, decayed (?), B. 226. Sw.
multna, to moulder. Dan.
smuldre, to crumble, moulder.
- Snaw, snow, B. 222.
- Soberly, quietly, A. 256; cour-
teously, decently, B. 117, 799.
1497. See T. B. 248.
- Sobre, gentle, A. 532.
- Sodanly, suddenly, A. 1098; B.
1769.
- Socerly, on error for *Soberly*, B.
117.
- Soffer, suffer, A. 940.
- Soffraunce, forbearance, C. 417.
- Soghe, sow, C. 67.
- Soghe, moan, C. 391. A.S.
swógan, *swégan*, to make a
noise, howl. O.S. *suógan*.
- Sok, *sb.* suck, C. 391.
- Sokored, succoured, C. 261.
- Solace, A. 130; B. 870, 1080.
- Solased, B. 131.
- Solemne, } B. 1171, 1447; C.
Solempne, } 239.
- Solempnely, B. 37.
- Solemneté, } B. 1313, 1678,
Solempneté, } 1757.
- Solie, } throne, B. 1171, 1678.
Soly, } A.S. *sylla*, a chair;
salo, a hall, palace.
- Somere, B. 1686.
- Sommoun, } *vb.* B. 1498; *sb.* sum-
Somone, } mons, A. 1098.
- Sonde, sand, C. 341.
- Sonde = sande, message, word, A.
943; messenger, B. 53, 781.
A.S. *sánd*.
- Sonde; mon, messenger, B. 469.
- Sone, soon, B. 461.
- Sonet, }
Sonete, } B. 1415, 1516.
- Songen, *pl.* sang, B. 1763.
- Sope, sup, B. 108.
- Soper, supper, B. 107, 829, 997,
1763.
- Sor, } sorrow, A. 130; C. 242,
Sore, } 507; *adv.* sorely, A.
550; B. 290.
- Sorewe, sorrow, B. 778.
- Sorqudryze = surquedric, pre-
sumption, arrogance, conceit,
A. 309.
- Sorsers, sorcerers, B. 1579.
- Sorsory, sorcery, B. 1576.
- Sorte, lot, C. 193.
- Sor, } sorrow, A. 352; B. 75,
Sor, } 563, 1080.
- Soth, } true, truth, A. 482, 653;
Soþe, } B. 515; *soþes*, truths,
B. 1598. A.S. *sóth*.
- Soþefast, faithful, B. 1491.
- Sothfol, truthful, A. 498.
- Soþly, }
Soþely, } truly, B. 299, 654, 657.
- Sothe, fool, sot, B. 581; C. 501.
A.S. *sot*. See T. B. 1961.
- Sotyle, subtle, A. 1050.
- Soufre, sulphur, B. 954.

- Sounme, company, C. 509.
- Soun, sound, word, A. 532; C. 429; to sound, B. 973, 1670.
- Sounande, sounding, A. 883.
- Souped, supped, B. 833.
- Sour, bad, vile, B. 192. Cf. "Soory or defowlyd yn *sour* or filth. Cenosus." (Prompt. Parv.)
- Souyed, sobbed, sighed, C. 140. See T. B. 342. Prov. E. *sugh*, *sow*, *suff*, to murmur. O.Sc. *swouch*, a noise, sound. A.S. *swœg*, a noise; *swógan*, to sound, howl. Du. *zwoegen*, to pant, puff.
- Souerayn, B. 93, 552.
- Soyle, soil, earth, B. 1039, 1387; C. 443.
- Sojt, sought, A. 518, 730; *sojt to*, reached, B. 510, 563; made for, C. 249; endeavoured, B. 1286.
- Spak, quickly, C. 104; *spakest*, boldest, C. 169.
- Spakk, spake, A. 938.
- Spakly, certainly, surely, quickly, B. 755; C. 338.
- Spare, spar, C. 104, 338. Sw. *sparre*. O.H.G. *sparro*.
- Sparred, spurred, rushed, A. 1169.
- Spee, speck, B. 551.
- Special, } A. 235, 938; B. 1492.
Specyal, }
- Sped, help, B. 1607.
- Spede, prosper, B. 511; hasten, B. 551.
- Spedly, quickly, B. 1729.
- Sped-whyle, a short space of time, a moment, B. 1285.
- Speke, spoke, B. 1220.
- Spelle, tell, relate, A. 793.
- Spelle, speech, A. 363. A.S. *spell*.
- Spenned, folded, A. 49. O.N. *spenna*. A.S. *spannan*.
- Spenned, allured, enticed away, A. 53. A.S. *spanan*. N. Prov. E. *span*, to wean from.
- Spiritually, B. 1492.
- Spitous, fell, abominable, B. 845.
- Spitously, fiercely, angrily, B. 1220.
- Sponne=spun, grew, A. 35.
- Spornande, rushing, dashing, A. 363. O.E. *sporn*, *spurn*, to dash. A.S. *spurnan*.
- "Now aithir stoure on ther stedis, *Spurnes* out spakly with speris in hand." (K. Alex. p. 27.)
- Spot, blemish, A. 12, 764.
- Spote, place, spot, A. 13; B. 551.
- Spotlez, spotless, pure, A. 856.
- Spotty, to defile, A. 1070.
- Spoyle, B. 1285, 1774.
- Sprad, } spread (*pret. of sprede*),
Spradde, } B. 1607; C. 365.
- Sprange, sprung, A. 13.
- Sprawlyng, B. 408.
- Sprete=sprit (as in bow-sprit), C. 104. A.S. *sprit*.
- Sprude=spread, fasten, C. 104.
- Spryngande, springing, A. 35.
- Spuniande = spinning, sticky, cleaving, B. 1038. *Pynnand* occurs in this sense in the Northern Romance of Alexander, p. 142.
- "Than vmybelapps thaim a cloude and covirs all ovir,
As any *pynnand* pik (pitch) the planets it hidis."

- Spure=spere, ask, inquire of, B. 1606. Sc. *speer*. A.S. *spirian*.
See T. B. 823.
- Sputen=spouted, uttered, B. 845.
- Sput=spat, vomited, C. 338.
- Spyce, } A. 235, 938; *pl. spysez*,
Spyse, } A. 25, 35.
- Spye, B. 780, 1774.
- Spylt, destroyed, B. 1220.
- Spyrakle, breath, spirit, B. 408.
- Spyseres, spice-mongers, B. 1038.
- Spyt, cruelty, A. 1138; vengeance,
B. 755.
- Spytously, B. 1285. See *Spitously*.
- Stable, *adj.* A. 597; *vb.* B. 1334,
1652.
- Stae (*pret.* of *steke*), closed, fastened, B. 439. See *Steke*.
- Stad, } placed, fixed (*pret.* of
Stadde, } *stede*), B. 806, 983,
1506.
- Stage, state, A. 410.
- Stal, seat, B. 1506. A.S. *stal*,
steal.
- Stale, step, degree, place, A. 1002.
- Stalke, A. 152.
- Stalle, place, fix, B. 1334. A.S.
stalan.
- Stalle, *vb.* bring, place, A. 188;
B. 1184.
"Lia he (Jacob) *stalle* until his bedd"
(Cott. MS. Vesp. A. iii. fol. 22b.)
- Stalworth, strong, B. 884; great,
B. 983.
- Stalworþest, bravest, B. 255.
- Stamyn, threshold, B. 486.
- Stane, pool, B. 1018. N. Prov. E.
stank. Gael. *stang*, a pool.
"Stagnum, a pounce, a *stank*, a dam."
(M.S. Harl. 2270, f. 181.)
- Standen (*p.p.*), stood, A. 519, 1148.
- Stange, pool, B. 439. See *Stane*.
- Stape-fole, high, C. 122
- Stare, *vb.* A. 149; B. 389.
- Stare, star, B. 583.
- Stared, shone, B. 1506.
- Staren (*3rd pers. pl. pres.*), shine,
A. 116. "Staring stone," T.B.
3037. Cf. "Staryng, orschynnyng
as gaye thyngys. Rutilans."
"Staryn̄ or schynyn̄ and gly-
deryn̄, niteo." (Prompt. Parv.)
"Many *starand* stanes strikes of thair
helmes."
(K. Alex. p. 28.)
"As ai stremande sternes *stared* alle
thaire wedes."
(*Ibid.*, p. 129.)
- Start, A. 1159.
- Statue, B. 995.
- Stau, } =stow, place, B. 352,
Staw, } 360, 480.
- Stayre, shine, B. 1396. See
Staren.
- Stayre, ladder, C. 513.
- Stayre, steep, high, A. 1022.
A.S. *stigan*, to ascend; *stager*,
a stair. O.E. *staire*, to ascend.
"A hundreth daies and a halfe he held
be tha playnes,
Till he was comen fill a cliffe, at to
the cloudis semed,
That was so *staire* and so stepe, the
storē me tellis,
Mȳt ther no wee, bot with wynges,
winne to the topp."
(K. Alex. p. 164. l. 4828.)
"With that *stairis* he forth the stye
that streȳt to the est."
(*Ibid.*, 4834.)
- Steke, fasten, shut up, close, B.
157, 352, 754, 884. N. Prov.
E. *steek*. A.S. *stician*, to stick
in. O.N. *steckr*, a fold.

- Stel, stole, B. 1203.
- Stele, approach stealthily, B. 1778. A.S. *stellan*.
- Stele, a step (of a ladder), C. 513. See *Stale*.
- “This ilke laddre (that may to hevене leste) is charite,
The *stales* gode theawis.”
(Poems of Wm. of Shoreham, p. 3.)
- Stemme=stem, to stop, delay, B. 905. The same root occurs in *stammer*, stumble, etc. Sw. *stämna*, to dam.
- Stepe, step, B. 905.
- Stepe, } bright, B. 583, 1396.
- Steppe, } S.Sax. *steap*, bright, brilliant. “Stepe ene.” T. B. 3101. Cf. “eyen *stepe*.” Chaucer. C. T. Prologue, l. 201.
- Stere, direct, A. 623; rule, C. 27.
- Sterne, star, A. 115; C. 207. O.N. *stjarna*.
- Sterne (of a boat), C. 149.
- Sterre, star, B. 1378.
- Steward, B. 90.
- Steuen, voice, A. 188; sound, A. 1125; B. 1203, 1402; noise, B. 1778; command, B. 360, 463. A.S. *stefen*.
- Stiffe, B. 983.
- Stifly, firmly, B. 157.
- Stik, fix, fasten, B. 157. See *Steke*.
- Stille, dumb, B. 1523.
- Stoffe, fill, B. 1184. See T. B. 2748.
- Stoken, fastened, enclosed, shut (*p.p.* of *steke*), A. 1065; B. 360, 1199, 1524.
- “Sothe stories ben *stoken* up & straught out of mind.”
(T. B. 11.)
- Stokke, }
Stoke, } stocks, B. 46, 157.
- Stonde, stand, B. 1490.
- Stonde, blow, B. 1540. A.S. *stunian*, to beat, strike. O.E. *stund*, to strike.
- “Quat! wyns (wenis) þou ! am a hund,
Wit þi stans me for to *stund*.”
(Cott. MS. Vesp. A. iii. fol. 42b.)
- Stonen, *adj.* of stone, B. 995.
- Ston-harde, fast, B. 884.
- Store, a great (number), A. 847.
- “A *store* man of strength and of stuerne will.”
(T. B. 538.)
- Stote, stand, stop still, A. 149.
- Dan. *stötte*, stay, support. S. Sax. *stuten*, to stop. See *stoit*, stumble. “*Stotþing*, Titubatus.” (Prompt. Parv.)
- “Anone to the forest they found (go),
There they *stoted* a stound.”
(Sir Degrevant, 225.)
- “Ffurth he stalkis a sty, by tha stille euyz,
Stotays at a hey strette, studyande hym one.”
(Morte Arthure, p. 290.)
- “Than he *stotays* for made, and alle his strenghe faylez.”
(*Ibid.*, p. 357.)
- Stound, } a space of time, mo-
Stounde, } ment, A. 659; B. 1716; *in stoundes*, at times, B. 1603. A.S. *stund*.
- Stounde, blow, and hence sorrow, A. 20. See *Stonde*.
- Stour, conflict; *bale-stour*, death pang, C. 426. Cf. *dede-stoure*, death conflict. Hampole’s Pricke of Conscience, 1820, 5812. O.N. *styr*.

- "Son efter-ward, it was not lang,
 Gain Saul þai gaf batail strang;
 Þaa sarjins þan þe king umsett,
 In hard *star* þai samen mett;
 Ful snaip it was þair, *star* and snelle,
 The folk al fled of Israel."
 (Cott. MS. Vesp. A. iii. fol. 43b.)
- Stout, firm, stable, A. 779, 935;
 brave, B. 1184.
- Stowed, placed, B. 113.
- Stowned, troubled, astonished, C.
 73. A.S. *stunian*.
- Strake, struck up, sounded, B.
 1402.
- Strate, street, A. 1043.
- Straunge, strange, B. 409.
- Stray, A. 1173; B. 1199. See
 T. B. 6258.
- Strayne, strain, A. 128; labour,
 A. 691; pain, B. 1540; trouble,
 C. 234.
- Strayt, B. 880, 1199.
- Strech, } stretch, A. 843, 971;
 Streche, } B. 905.
- Stremande, shining, A. 115. See
 extract under the word *Staren*.
- Strenkle, scatter, B. 307.
- Strenþe, strength, B. 1155,
 1430.
- Streny, strain, toil, labour, A.
 551.
- Streþt, strait, A. 691; C. 234.
 Cf. streght, T. B. 351.
- Stronde=strand, stream, river, A.
 152; C. 254, 311.
- "Midward þat land a wel springes,
 þat rennes out wit four *strand*es,
 Fflummes farand in fer landes."
 (Cott. MS. Vesp. A. iii. fol. 7b.)
- "Quen thai war passed over *strand*,
 And raght apon þe toþer land,
 Witte yee þat þai war ful gladd."
 (*Ibid.*, fol. 46a.)
- Strot=strot, contest, eluding, A.
 353, 848.
- "O pride bicums unbuxumnes,
 Strif and *strutt* and frawardnes."
 (The Seven Deadly Sins, in Cott.
 MS. Vesp. A. iii)
- Stroþe, bold, fierce (?), A. 115.
- Strye, destroy, B. 307, 1768;
stryed, B. 1018.
- Stryf, A. 248.
- Stryke, pass, go, A. 1125. A.S.
strican.
- Stryude=strond, stream, C. 311.
- Stryuande, striving, C. 311.
- Stud=stede, place, B. 389, 1334.
- Sturnen, strong, B. 1402.
- Styf, } strong, A. 779; C. 234;
 Styffe, } *styfest*, strongest, B
 255.
- Styfly, fast, firmly, B. 352, 1652.
- Styke=stryke, walk, go (?), A.
 1186.
- Stykked, fixed, placed, B. 583.
 See *Stoke*.
- Styлле, secret, A. 20; B. 589,
 706; quiet, B. 1203; quietly,
 B. 486. See T. B. 1776.
- "State from þe slyth kyng *styлле* by
 night." (f. B. 988.)
- Styлле, secretly, B. 806, 1778.
- Styngande, stinging, B. 225.
- Styunkande, stinking, B. 1018.
- Stynst, a mistake for stynt, stop,
 A. 353.
- Stynt, stop, B. 225, 381, 1261;
 stopped, C. 73. A.S. *stintan*.
- Styry, stir, move, B. 403, 1720.
- Stystez=styntez, stops, B. 359.
- Styze, path, C. 402. A.S. *stig*.
- Styze, ascend, climb, B. 389.
 A.S. *stigan*, to ascend.

- Stytle, place, order, fix, B. 90 ;
C. 402. A.S. *stihitan*, to arrange, dispose. See T. B. 1997.
- “Unstiche for to stire or *stightill* the the Realmc.” (T. B. 117.)
- Sued, followed, B. 681.
- Suffer, }
Suffre, } A. 554.
- Suffraunce, endurance, patience,
C. 3, 529.
- Suffyse, A. 135.
- Sulp, } defile, pollute, B. 15, 550,
Sulpe, } 1130, 1135. O.E. *sulce*,
to defile, soil. M.H.D. *be-
suloen*. O.N. *söla*, to pollute.
Prov. Ger. *sulpern*, unclean, to
defile. The word *sulp* (*solp*)
occurs in the Romance of K.
Alexander, ed. Stevenson, but
the editor renders it “*to swal-
low*”!
- “Oure inward enmys ilkane we in-
wardly drepis,
That is to say alle the sin, at *solp* may
þe (the?) saule.”
(K. Alex. p. 146.)
- Sulpande, defiling, A. 726.
- Sumkyn, of some kind, A. 619.
- Sumoun, to summon, A. 539.
- Sum quat, some sort of, B. 627.
- Sum-while, formerly, C. 57.
- Sunderlupes, severally, C. 12.
- Suppe, B. 108 ; C. 151.
- Supplantor, A. 440.
- Sure, A. 1089.
- Sum, one, “*al* & *sum*,” one and
all, A. 584.
- Surely, B. 1643 ; C. 315.
- Sustnaunce, B. 340.
- Sute (?) A. 203, 1108.
- Sve = sue, follow, go after, A.
976.
- Swalt, died, A. 816, 1160. See
T. B. 1200, 4687. See *Swelt*.
- Swanc, swans, B. 58.
- Swange (*pret.* of *swenge* or *swinge*),
toiled, worked, A. 586. A.S.
swingan, to dash, to labour.
- Swange, flowed, A. 1059.
- Swangeande, flowing, rushing, A.
111. See T. B. 13024.
- Swap, blow, B. 222. A.S. *swipian*.
O.N. *svipa*, to shake. O.E.
swepe, *swappe*, to beat. See
T. B. 1889.
- “He swynges out with a swerd and
swappis him to dethe.
(K. Alex. p. 38.)
“With a swinge of his sworde *swappit*
hym in þe fase.” (T. B. 1271.)
- Sware, square, A. 837 ; B.
1386.
- Sware, answer, A. 240 ; B. 1415.
O.N. *svara*. See T. B. 1209.
- Swarme, B. 223.
- Swart, black, C. 363.
- Swat, } sweated (*pret.* of *swete*),
Swatte, } A. 586, 829.
- Swayf, blow, literally, a sudden
movement. See *Swayue*.
- “Than Alexander
Swythe swyngis out his swerde and
his *swayfe* feches,
The nolle of Nicollas, the kyng, he
fra the nebb partis.”
(K. Alex. p. 28.)
- Swayne, swain, servant, B. 1509.
- Swayue, swims. T. B. 2358. Dan.
swave, to wave, move, flutter.
- Swe, follow, A. 892 ; ran, B. 956.
- Swearde, flowing, B. 420.
- Swelt, swift, C. 108.

- Swelme, heat, C. 3. A.S. *swell*, a burning; *swēlan*, to burn, *sweal*.
- “[He] lete assuage, or he sware (spoke), the *swelme* of his angirs.”
(K. Alex. p. 21.)
- Swelt, die, perish, B. 108; C. 427; destroy, B. 332. A.S. *sweltan*. O.N. *svelta*.
- Swemande (*pres. part.* of *sweme*), afflicting, B. 563. A.S. *swima*, a stupor. S. Sax. *sweamen*, to grieve, vex.
- “Whan this was seide, his hert began to melt
For veray *sweme* of this *swemeful* tale.”
(Lydgate's Minor Poems, p. 38.)
- “Sum swalt in a *swym* with outen sware more.” (T. B. 1200.)
- Sweng, *sō*. toil, labour, A. 575. A.S. *sweng*, a stroke, blow. See *Swange*. See T. B. 1271.
- Swenge, hasten, rush, dash out, B. 109, 667; C. 108, 250, 253.
- “He *swynges* out with a swerd and swappis him to dethe.”
(K. Alex. p. 33.)
- A.S. *swingan*, to swing, dash.
- Swepe, glide, A. 111; hasten, B. 1509. See T. B. 342. O.E. *swippe*, to pass quickly. O.N. *svip*, a rapid movement; *svipa*, to whip, do quickly, turn.
- Swepe, to seize, C. 341. A.S. *swipian*, to take by violence.
- Swer, swore, B. 69, 667.
- Swete, life; to lose the *swete*=to die, C. 364. *Swete* may here signify *sweet*, the word *life* being understood.
- “And alle at lent ware on loft loste ther the *swete*.”
(K. Alex. p. 105.)
- “—— the brande es myne awene Many swayne, with the swynge [struck], has the *swete* levede.”
(Morte Arthure, p. 281.)
- “All the kene mene of kampe, knyghtes are colde dede and eastyne over burdez
Theire swyers sweyftly has the *swete* levyde.”
(*Ibid.* p. 309.)
- Swetter, sweeter, C. 236.
- Sweuen, dream, A. 62. A.S. *swēfen*.
- Swey, go, walk, B. 788; came, C. 429. See T. B. 2512. O.N. *swęigia*. Dan. *svęje*, to bend. N. Prov. E. *swęy*, to swing; *swęigh*, to press. See *Swę*.
- Sweyed, swayed, C. 151.
- Swęę, go, C. 72; drove, C. 236.
- Swolęę, swallow, C. 250, 363; kill, B. 1268.
- Swone, swoon, A. 1180. A.S. *aswunan*.
- Swowed, swooned, C. 442. S. Sax. *swowen*, to swoon.
- Swyed=sweyed, followed, B. 87.
- Swyere, squire, B. 87.
- Swypped, escaped, B. 1253. See *Swępe*.
- Swyre, neck, B. 1744. A.S. *swęora*.
- Swyęę, firm, strong, A. 354; C. 236; great, B. 1283; very, B. 816; many, B. 1299; quickly, A. 1059; B. 354; greatly, B. 987. A.S. *swith*, strong, great; *swithe*, very, greatly.
- Swyęę, burn, scorch, C. 478 (*pret.*

- swath*). N. Prov. E. *swither*, to singe; *swidden*, to scorch. O.N. *sviltha*.
- “Mi Gode, als whele set þam,
Als stubble bi-fore wind liekam
Als fire that brennes wode swa;
Als lowe *swipand* hilles ma.”
(Ps. lxxxii. 15.)
- Syence, B. 1454, 1599.
- Syfle, blow, C. 470. *Syffe* sometimes signifies to *whistle*. It may be connected with the Prov. E. *suffe*, to pant, blow. A.S. *siofan*, mourn, lament.
- Sykande, sighing, B. 715. A.S. *sycan*, to sigh.
- Syked, sighed, C. 382.
- Sykerly, surely, C. 301. O.Fris. *sikur*. Ger. *sicher*, sure.
- Syle, to glide, go, proceed, B. 131. See T. B. 364, 1307. Prov. E. *sile*, to go. O.N. *sila*. “With that the segge all himselfe *silis* to his chambre.”
(K. Alex. p. 5.)
- See T. B. 364.
- Syluere, silver, B. 1406.
- Symbale, B. 1415.
- Symple, A. 1134; B. 746.
- Sympelnesse, A. 909.
- Syn, since, C. 218.
- Syngne, sign, B. 489, 1710.
- Synglerty, singularity, singleness, A. 429.
- Synglure, uniqueness, A. 8.
- Syngnettez, signets, A. 838.
- Synne, after, B. 229.
- Syrc, lord, B. 1260.
- Syt, } sorrow, sin, B. 566, 1257 :
Syte, } C. 5, 517. O.N. *sít*.
“Jacob wen he was mast in *sít*,
God lighted him witouten *lít*.”
(Cott. MS. Ves-p. A. iii. fol. 27b.)
- “This tre in forbot haf I laid,
If þou sa bald be it to bite,
þou sal be ded in sorou and *síte*,
And if þou haldes mi forbot,
þou sal be laverd ouer ilk crot.”
(*Ibid.* fol. 52b.)
- Syþe, time, A. 1079; B. 1169, 1417, 1686. A.S. *sith*.
- Syþen, afterwards, A. 13, 643, 1207; B. 998; since, A. 245.
- Sytole, citole, guitar, A. 91.
- Syȝ, } saw, A. 308, 788, 985; B.
Syȝe, } 985.
- Syȝt, } sight, A. 226; B. 552,
Syȝte, } 1710.
- Ta, take, arrest, C. 78. “Ta me,” take, arrest me. Tatȝ, take, B. 735. (Cf. O.E. *ma*=make.)
- Tabarde, coat. It sometimes signifies a short coat or mantle, B. 41. Fr. *tabar*. Ital. *tabaro*.
- Tabelment, A. 994.
- Taborne, tabour, B. 1414.
- Tached, fixed, fastened, A. 464.
- Takel, C. 233.
- Tale, tale, message, B. 1437.
- Talent, will, pleasure, C. 416. See T. B. 464.
- Talle=tuly (?), B. 48.
- Tan, taken, B. 763.
- Tatȝ, take, B. 735. See *Ta*.
- Tayt, agreeable, lively, B. 871. O.N. *teitr*.
“The laddes were kaske and *teyte*.”
(Havelok the Dane, 1841.)
“Ther mouhte men se the boles beyte,
And the bores with hundes *teyte*.”
(*Ibid.* 2331.)

- Tayt, fear, B. 889.
 "Brynges furthe, [as] sayd the boke,
 bestes out of noubre,
 And trottes on toward Tyre with
taite at thaire hertes."
 (K. Alex. p. 42.)
- Teche, teach, B. 160.
 Teche, mark, sign, B. 1049.
 Teche, fault, B. 1230; device, B.
 943. Fr. *tache*.
- Tede, an error for *tene*=ten(?),
 B. 1634.
- Tee, go, B. 9, 1262; C. 87.
 "Let hym *tegh* to þe tempull."
 (T. B. 2541.)
 A.S. *teon*. Cf. *teght*, T. B.
 1786.
- Telde, tent, B. 866. A.S. *teld*.
 Telded, raised, B. 1342. See
 T. B. 6075.
- Telle, raise, excite, B. 1808. Du.
tillen, to lift up.
- Teme, approach, A. 460; B. 9;
 C. 316. See T. B. 3306. It
 seems to be connected with the
 A.S. *geteman*, to bear witness;
teama, to cite, summon. In
 Laȝamon *teman* signifies to go,
 proceed, approach, vol. i. p. 53,
 l. 1245.
 "Albion hatte that lond;
 Ah leode ne beoth thar nane,
 Ther to thu scalt *teman* [wende]
 & ane newe Troye thar makian."
- Teme, team, C. 37.
 Teme, theme, C. 358.
 Tempest, C. 231.
 Temple, A. 1062.
 Tempre, moderate, B. 775.
 Temptande, tempting, B. 283.
 Tender, A. 412; B. 630.
 Tene, *sb.* anger, sorrow, A. 332;
 B. 283, 687, 1137; C. 90; *adj.*
 angry, B. 1808; *vb.* punish, B.
 759. A.S. *teonan*, *tynan*, to
 anger; *teona*, wrong, mischief.
 Tenfully, sorrowfully, bitterly, B.
 B. 160.
- Tenor, C. 358.
 Tenoun, A. 993.
 Tent, } attend, care for, B. 676,
 Tente, } 935; C. 59, 498; heed,
 A. 387.
- Terme, term, A. 1053; B. 1393.
 Terne, lake, B. 1041. N. Prov. E.
tarn. O.N. *tjörn*.
- Teuel (or *tenel* ?), enclose, or
 ? *undermine*, B. 1189.
- Þacee, blow, C. 325. A.S. *thac-*
cian, to stroke.
- Þayrez, theirs, B. 1527.
- Þaz, though, A. 134.
- Þede, country, A. 711. A.S.
thead.
 "I sett þowe ane ensample þe se it
 alle day,
 In thorps and in many *thede* ther þe
 thurþe ride,
 At ilka cote a kene curre, as he the
 chache walde,
 Bot as bremely as he baies, he bitis
 never the faster."
 (K. Alex. p. 62.)
- Þede, vessel, B. 1717. Prov. E.
thead, a strainer used in brew-
 ing. "*Thede*, bruares instru-
 ment, qualus." (Prompt. Parv.)
- Þeder, thither, B. 461.
 Þef, thief, A. 273.
 Theme, A. 944; C. 358.
- Þen, }
 þenne, } than, A. 134.
- Þenkande, thinking, C. 294.
 Þerue, unleavened, B. 635. Prov.

- E. *therf, tharf, thar.* A.S. *theorf, therf.*
- Ʒester, darkness, B. 1775. A.S. *theostru.* See T. B. 2362.
- Ʒewe, virtue, B. 1436; C. 30; ordinances, B. 544, 755.
- Ʒewed, virtuous, B. 733.
- Ʒewes, thieves, B. 1142.
- Ʒikker, oftener, C. 6.
- Ʒirled, pierced, B. 952.
- Ʒo, the (*pl.*), B. 635; those, A. 557.
- Ʒole, suffer, A. 344; B. 190; C. 6. A.S. *thólian*, to suffer, endure.
- Ʒonc, *sb.* thank, A. 901.
- Ʒonkke, *vb.* thank, B. 745.
- Ʒore, there, A. 562.
- Ʒorpe, city, B. 1178. O.N. *thorp.*
- Ʒorȝ, through. See *Ʒurȝ.*
- Ʒoȝ, though, A. 345.
- Ʒoȝt, seemed, A. 153; B. 562.
- Ʒoȝt, imagination, B. 516.
- Ʒrad, reproached, tormented, B. 751. A.S. *threagan* (*pret. threáide, p.p. threáde*), to blame, vex, torment.
- Ʒrange, pierce, A. 17. See *Ʒreng.*
- Ʒrast, stroke, thrust, B. 952.
- Ʒrat, vexation, torment, C. 55. A.S. *threat*, threat; *threatian*, to vex, distress.
- Ʒratten (*3d pers. pl. pret.*) threat-ened, B. 937.
- Ʒrawe, to reach, B. 590.
- Ʒrawen, close, thick, B. 1775.
- Ʒreng, press, crowd after, follow, B. 930; pass, C. 354. A.S. *thringan*, to press, crowd, through. O.N. *threnga.*
- Ʒrep, contradiction, B. 350. N. Prov. E. *threap, threpe*, to dispute. A.S. *threapian*, to reprove, chide.
"Withoutyn threap more."
(T. B. 1127.)
- Ʒrepyng, *sb.* strife, B. 183. A.S. *threapung.*
- Ʒret, } threaten, A. 561; B. 680,
Ʒrete, } 1728.
- Ʒretty, thirty, B. 751.
- Ʒreucnest, wisest, noblest, B. 1571.
- Ʒro, anger, B. 754; C. 6; angry, A. 344. N. Prov. E. *thro*, keen, eager. O.N. *thrá.*
"Be þou noht in þi hert so *thro.*"
(MS. Harl. 4196. fol. 94.)
Cf. "his *throo* hert," T. B. 147.
"A *throo* (bold) knight." *Ib.* 1482.
- Ʒro, good, A. 868.
- Ʒro, sharply, quickly, B. 220. A.S. *thredá.*
- Ʒro, thoroughly, B. 1805.
- Ʒroble, press, B. 879.
- Ʒroly, fiercely, quickly, B. 180, 514.
"Throly he thoght in his hert."
(T. B. 209.)
- Ʒrong, } *sb.* crowd, B. 135, 504,
Ʒronge, } 754.
- Ʒrongen (*3d pers. pl. pret. of thringe*), crowded, pressed, B. 1775.
"Mony thoughtes full thro *thronge* in hir brest."
(T. B. 470.)
- Ʒrublande, pressing, B. 504. See *Ʒroble.*
- Ʒrwen, }
Ʒrown, } thrown, B. 220, 504.
- Ʒrych, through, A. 17. O.Sc. *through.*

- Pryð, } third, A. 833; B. 249,
 Pryde, } 300, 1639.
 Prydde, }
 Prye, thrice, B. 429.
 Prynge, press, B. 180; follow, B.
 1639. See *þrenge*.
 Prynne, three, B. 606, 1727.
 Pryuande, good, pure, B. 751.
 See T. B. 1482.
 Pryue, prosper, thrive, B. 249;
 C. 521.
 Pryuen, prudent, wise, A. 868,
 1192; grown up, adult, B. 298;
þryuenest, wisest, noblest, B.
 1639.
 Pryzt, thrust, pressed, thronged,
 A. 670, 706, 926; B. 135; Cf.
thricing of hondys. T. B.
 1522. A.S. *thryccan* (*pret.*
thrycte), to thrust, press, tread
 on.
 Þur, through, A. 670.
 Þykke, closely, B. 504.
 Þyze, thigh, B. 1687.
 To, toe, C. 229.
 To-cleues, separate, B. 1806.
 To-corie (*3d pers. pl. pret.*), slit,
 ript up, B. 1250.
 Token, betoken, B. 1557.
 To-kerne, divide, B. 1700.
 Tole, }
 Tool, } tool, B. 1108, 1342.
 Tolk, } man, B. 687, 757. *Tolk*,
 Tolkke, } like *segge*, signified
 Tulkke, } originally a speaker,
 an interpreter. O.N. *túlka*, to
 explain, interpret; *túlkr*, an in-
 terpreter, a mediator. See T.B.
 63.
 Tom, (1) leisure, A. 134; oppor-
 tunity, B. 1153; interval, C.
 135; (2) time, A. 585. O.Sw.
 and O.N. *tóm*. "*Toom* opor-
 tunitas." (Prompt. Parv.)
 "Tharfore þis *tyme* I may nocht
 cum
 Telle þi lord I haue no *tomc*."
 (MS. Harl, 4196, fol. 105.)
 In T. B. 1088, we have
tomly.
 To-marred, spoilt, B. 1114.
 To-murte, crushed to pieces, C.
 150. See *murte*, T. B. 6128.
 Tonne (or toune?), conceive, B.
 655.
 Top, head, C. 229.
 Topace, topaz, B. 1469.
 Tor, tower, A. 966.
 Tor, hard, A. 1109. O.N. *tor*. Sans.
dur, hard, difficult. Cf. O.E.
torfer, hardship, T. B. 81.
 "But this *tyme* is so *torc*."
 (T. B. 645.)
 To-rente, } rent asunder, A. 1136;
 To-rent, } B. 368; C. 96.
 To-riuen, torn away, A. 1197.
 Tormenttour, B. 154.
 To-rof (*pret.* of *to-riue*), burst, B.
 964; C. 379.
 Tørre, towers, A. 875.
 Toter, totter, C. 233.
 Totez=tot, tocs; Cf. *gotz*=goes,
 etc., B. 41.
 To-torne, torn, B. 41.
 Tot, goes, A. 513. Sw. *tota*.
 Tour, tower, B. 216.
 Tournez=turns, devices, B. 192.
 Tow, two, B. 866.
 "Two *pyllers* he pight in a place low."
 (T. B. 310.)
 To-walten, overflowed (*3d pers.*
pl.), B. 428.

- Toweche, to relate, deliver a message, speak, A. 898; B. 1437
 "Litille kyngis there come
Towches tily thair tale and tribute
 him askis."
 (K. Alex. p. 31.)
- Toweche, *sb.* touch, C. 252.
- Towe, C. 100.
- Towen, drawn, A. 251.
- Toȝe, tough, B. 630.
- Toȝt, firm, binding, A. 522.
- Tra, high (?), B. 211, or (?) *tor*,
 great, difficult of access.
 "This castel es o luv and grace,
 Bath o socur and o solace,
 Apon the mathe it standes traist;
 O fede ne dredes it na fraist;
 It is hei sett upon þe crag,
Trai and hard wituten hag."
 (Cott. MS. Vesp. A. iii. fol. 55a.)
- Tramme, tackle, gear? C. 101.
 In the northern Romance of
 Alexander, p. 5, *tramme* signi-
 fies an instrument (optical).
 "He toke *trammes* him with to tute
 (look) in the sternes."
- Tras=trace, path, course, A. 1113.
 "*Trace*, a streyght way, *trace*."
 (Palsg.)
- Trasches = trouses or trossers,
 drawers or trousers? B. 40.
- Trauayle, *sb.* labour, C. 505; *vb.*
 A. 550; C. 498.
- Trave=trawe, believe, B. 587.
- Trauerce=traverse, B. 1473.
- Traw, } =trow, believe, suppose,
 Trawe, } A. 282, 295; B. 655,
 1335, 1686. See T. B. 298.
- Trawande, believing, B. 662.
- Trawþe, } truth, A. 495; B. 63,
 Trauþe, } 667; belief, 1490,
 1703.
- Trayled, B. 1473.
- Traysoun, treason, B. 187.
- Trayþly, } certainly, surely? B.
 Trayþely, } 907, 1137. If *trayþly*
 be derived from *trauth*, *truth*,
 the meaning here assigned to it
 may be correct; but the sense
 of *fiercely*, *fearfully*, would suit
 the context better.
- Traytoure, B. 1041; C. 77.
- Tre, wood, B. 1342.
- Trendel, roll, A. 41.
- Tres, yards (of a ship), C. 101.
- Tresor, } treasure, A. 237, 331,
 Tresore, } B. 866.
- Tresorye, treasury, B. 1317.
- Trespas, B. 48.
- Trespast, B. 1230.
- Trestes, trestles, B. 832.
- Tricheherye, treachery, B. 187.
- Troched, ornamented? An archi-
 tectural term of uncertain mean-
 ing, B. 1383.
- Tron, } went (*pret.* of *tryne*), A.
 Trone, } 1113; B. 132; C. 101.
 See *Trynande*.
- Trone, throne, A. 1055.
- Trot, *sb.* pace, step, B. 976.
- Trow, believe, B. 1049.
- Trumpen, trumpets, B. 1402.
- Trussed, deposited, B. 1317. See
 T. B. 1819.
- Trwe, true, A. 460.
- Tryed, select, trusty, B. 1317.
 O.E. *trie*, choice. See T. B.
 695.
- Tryffled = trayfoled, ornamented
 with knots, B. 1473. Fr. *tréf-*
filier, a chain maker.
- Trynande, going, walking, B. 976.
 Dan. *trine*, to go.

- “Than the traytoure treouted the
Tyesday thar aftyre,
Trymms in with a trayne tresone to
wirke.”
(*Morte Arthure*, p. 326.)
- “The trays (path) of the traytoure
he *trymms* fulle evenne,
And turnys in be Treynte, the tray-
toure to seche.”
(*Ibid.* p. 339.)
- “They *tryne* unto a tente whare
tables whare raysede.”
(*Ibid.* p. 267.)
- Tryste, trusty, A. 460; *vb.* to
trust, C. 324.
- Trysty, trusty, B. 763.
- Tryȝe, to trust in, rely upon, A.
311. N. Prov. E. *trigg*, firm,
faithful. Sw. *trygg*, safe, sure.
- Tuch, cloth, B. 48. Ger. *tuch*.
Cf. Eng. *tuck* and *tucker*.
- Tulkke, man, soldier, B. 1189,
1262. See *Tolk*.
- “The Tothyr was a *Tulke* out of Troy
selfe.”
(T. B. 63.)
- Tulket=tulked, sounded, B. 1414.
The original meaning of *tulk* is
to speak, explain (O.N. *túlka*),
hence to utter, sound.
- “The Tebies *tulked* (addressed) us
with tene (anger).”
(K. Alex. p. 83.)
- Tult, threw, pitched. B. 1213;
C. 252. See *Tilt*, in T. B. 914,
3704. A.S. *teultian*, to tilt,
shake.
- Tuyred, destroyed, B. 1234.
- Twayned, separated, A. 251.
- Tweyne, two, B. 674, 1749.
- Twynande, entwining, B. 1691.
Sw. *twinna*, to twine.
- Twynne, two, A. 251; B. 1047.
- Twynne, separate, B. 402.
- Tyd, quickly, B. 64, 1213; C. 100,
229. A.S. *tíd*, *tídlíce*. Sw. *tida*,
frequently.
- Tyde, time, B. 1393.
- Tykel, uncertain, B. 655.
- Tylle, to, B. 1064.
- Tymbre, B. 1414. “Tymbyr a
lytyl taboure, timpanellum.”
(Prompt. Parv.)
- Tylte, overturn, B. 832; tumble,
C. 361.
“*Tylude* ouer borde.”
(T. B. 3704.)
- Tynde, branch, A. 78. A.S. *tinc*.
O.E. *tind*, a tine, tooth, prong,
fork.
- Tyne, lose, A. 332; destroy, B.
775, 907. O.N. *tyna*.
- Tynt, lost, B. 216. See T. B.
1208.
- Type, overturn, C. 506.
- Typped, extreme, C. 77.
- Tyraunte, B. 943.
- Tyrauntyré, tyranny, B. 187.
- Tyrne, flay, B. 630. Du. *tornen*,
to rend, rip up.
“And so thai did al bidene and sum
oure douth sloȝe,
Take out the tuskis and the tethe
and *tornen* of the skinnes.”
(K. Alex. p. 140.)
- Tyt, quickly, A. 728. N. Prov. E.
tite, soon. Cf. *tytly*, T. B. 1094.
See *Tyd*.
- Tyȝe, tenth, B. 216.
- Tyȝunge, tiding, B. 458, 498;
C. 78.
- Tytter, sooner, C. 231. N. Prov. E.
titter. See *Tyt*.
- Tyxt, text, B. 1634; C. 37.
- Tyȝed, tied, A. 464; B. 702.

- Tyzt, } described, A. 1053; give,
 Tyzte, } B. 1153; endeavour, B.
 1108; near, A. 503. See T. B.
 1358. A.S. *tihstan*, to draw.
- U = o = of, A. 792.
- Vch, }
 Vche, } = ilk, ilka, each, every.
 Vcha, } A. 33, 117.
- Vchon, each one, A. 546.
- Vglokest (*superl.* of *vgly*), most
 horrid, dreadful, B. 892. See
vgsome, horrible, T. B., 877.
- Vmbe, about, B. 879, 1384; C.
 309. A.S. *ymbe*.
 "Grete toures full toure all þe toune
embe." (T. B. 320.)
- Vmbe-brayde, accost, B. 1622.
 See *Brayde*.
- Vmbe-grouen, overgrown, B. 488.
- Vmbe-kest, look about, B. 478.
- Vmbe-lyze, compass, surround, B.
 836.
- Vmbe-pyzte, surrounded, A. 1052.
- Vmbre, rain, B. 524. Cf. *ymur*,
 in T. B. 897. Lat. *imber*.
- Vmbe-schon, shone about, C. 455.
- Vmbe-stounde, } at times, some-
 Vmbe-stoundes, } times, C. 7, 122.
- Vmbe-sweyed, encircled, B. 1380.
- Vmbe-walt, surrounded, B. 1181.
- Vnavysed, unadvised, thoughtless,
 A. 292.
- Vnblemyst, unblemished, A. 782.
- Vn-brosten, unburst, B. 365.
- Vnblype, dismal, B. 1017.
- Vncheryst, uncherished, uncares
 for, B. 1125.
- Vnclannesse, unclanness. B. 30,
 1800, 1806.
- Vnclene, B. 550, 1713.
- Vncler, indistinct, C. 307.
- Vnclose, disclose, B. 26, 1438.
- Vncortoyse, uncourteous, A. 303.
- Vnconþe, } unknown, B. 414, 1600,
 Vncowþe, } 1722.
- Vnder, the third hour of the day,
 A. 513. A.S. *undern*. Goth.
undaurns.
- Vnder-nomen, understood, per-
 ceived, C. 213.
- Vnder-stonde, understand, A. 941;
 C. 122.
- Vnder-zede = under-zete, under-
 stood, B. 796. A.S. *undergitan*,
 to perceive.
- Vndyd, destroyed, B. 562.
- Vnfayre, bad, B. 1801.
- Vnfolde, B. 1563.
- Vnfre, unfortunate, B. 1129.
- Vngarnyst, unadorned, B. 137.
- Vnglad, sorry, C. 63.
- Vngoderly, bad, wicked, B. 145,
 1092.
- Vnhap, misfortune, B. 143, 1150;
 misery, B. 892. See T. B. 1402.
- Vnhappen, unfortunate; and hence
 bad, B. 573.
- Vnhaspe, disclose, B. 688.
- Vnhole, badly, B. 1681.
- Vnhonest, vile, B. 579.
- Vnhuled, uncovered, B. 451. See
Hile.
- Vnhylde, disclose, A. 973.
- Vnhyle, disclose, B. 1628. See *Hile*.
- Vnknawen, unknown, B. 1679.
- Vnkyndely, wickedly, B. 208.
- Vnmard, undefiled, B. 867.
- Vnmete, unmeet, unfit, A. 759.
- Vnneued, unnamed, B. 727. See
Neuen.

- Vnnynges, signs, C. 213. A.S. *unnan*, to give, grant, permit.
- Vnpyne, to unpin, unfasten, A. 728.
- Vnresounable, unreasonable, A. 590.
- Vnryȝt, wrong, B. 1142.
- Vnsmytyn, B. 732.
- Vnsounde, wicked, evil, bad, B. 575 ; C. 527 ; misfortune, wretched state, C. 58. See T. B. 495.
- Vnsoundely, badly, B. 201. See T. B. 1826.
- Vnstered, unmoved, B. 706.
- Vnstrayned, untroubled, A. 248.
- Vnswolȝed, unhurt, B. 1253. See *Swolȝe*.
- Vnþank, } wrath, displeasure, B.
Vnþonk, } 183 ; C. 55.
- Vnþewe, fault, vice, B. 190. See *There*.
- Vnþryfte, folly, wickedness, B. 516, 1728.
- Vnþryftyly, unwisely, badly, B. 267.
- Vnþryuandyly = unthrivingly, badly, B. 135. See T. B. 4893.
- Vntrwe, untrue, A. 897 ; B. 456 ; unfaithful, B. 1160.
- Vntwynne, separate ; and hence, destroy, B. 757.
- Vnwar, foolish, C. 115.
- Vnwaschen, unwashed, B. 34.
- Vnwelcum, B. 49.
- Vnworþelych, unworthy, B. 305.
- Vnwytte, unwise, foolish, simple, C. 511.
- Vpbrayde, literally to raise ; and hence to utter loudly, rebuke, C. 430. See *Brayde*. In the sense of to utter, speak, we find *upbrayde* used in the following passage.
- “Again my brether haue I bene
Oft-sith lightly for to tene,
Wit flitt, wit brixil, strive and strut ;
Myn euen cristen haue I hurt,
And oft unsaght o him I said,
And of his lastes (faults) gane up-
braid.”
(Cott. MS. Vesp. A. iii. fol. 156.)
- Vp-caste, spoken, B. 1574.
- Vp-folden, up-folded, B. 643.
- Vp-lyfte, uplifted, B. 987.
- Vpon, open, B. 453.
- Vp-terde, upreared, B. 561.
- Vp-ros, uprose, C. 378.
- Vp-ryse, C. 433.
- Vp-set, raised, C. 239.
- Vp-so-down, upside down, C. 362.
- Vp-wafte, uprose, B. 949.
- Vppynyoun, opinion, C. 40.
- Vnmentes, ornaments, B. 1284.
- Vrþe, earth, A. 442.
- Vrþely, earthly, A. 135 ; B. 35.
- Vsage, B. 710.
- Vsched, B. 1393, to *vsched* = ? *tousched* = *towched*, approached. See B. 1437.
- Vse, B. 11.
- Vsle, } ashes, cinders, B. 747, 1010.
Vsllle, } A.S. *ysle*, ashes. O.N. *usli*, fire. “Isyl, of fyre. Favilla.” (Prompt. Parv.) Prov. E. *isle*, *easle*, embers ; *eizle*, ashes.
- Vtter, out, B. 42 ; without, B. 927.
- Vt-wyth, without, outside, A. 969.
- Vus, us, B. 842.
- Vȝten, the morning, dawn, B. 893. A.S. *uhta*.
“Hi sloȝen and fuyten
þe niȝt and þe vȝten.”
(K. Horn, 1424.)

- Vale, A. 127; B. 673.
 Vanyté, B. 1713; C. 331.
 Vanyste, vanished, B. 1548.
 Vayle, avail, A. 912; B. 1151, 1311.
 Vayment, exhibition, show, B. 1358.
 Vayn, A. 811; B. 1358.
 Vayned, brought, A. 249. See *Wayned*.
 Venge, avenge, B. 199, 559; C. 71.
 Vengeance, B. 247, 1013.
 Venkkyst, } vanquished, B. 544,
 Venquyst, } 1071.
 Venym, venom, filth, B. 574; C. 71.
 Veray, } true, A. 1184, 1185;
 Verray, } truly, C. 333; very,
 C. 370.
 Verayly, verily, B. 664, 1548.
 Vered, veered, raised, A. 254.
 Vergyne, virgin, A. 1099.
 Vergynté, } virginity, A. 767;
 Vergynyté, } B. 1071.
 Vertue, A. 1126.
 Vertuous, precious, B. 1280.
 Vessayl, vessel, B. 1713.
 Vesselment, vessels, B. 1280, 1288.
 Vesture, B. 1288.
 Vened = wened, passed, A. 976.
 See *Wene*.
 Vilanye, C. 71.
 Vilté, filth, vileness, B. 199.
 O.Fr. *vilté*.
 Violent, B. 1013.
 Voched, prayed, A. 1121. Fr.
voucher.
 Vouche, resolve, B. 1358.
 Vouched, vowed, C. 165.
 Vowe, C. 239.
 Voyde, do away with; B. 744;
 destroy, B. 1013; C. 370; de-
 part, B. 1548.
- Vus, use, or ? drink, B. 1507. We
 may, however read, and thus pre-
 serve the alliteration, *bus* = *bous*
 = *bouse*, to drink deeply. Du.
buysen.
 Vycios, vicious, B. 574.
 Vyf, wife, A. 772.
 Vygour, A. 971.
 Vyl, vile, evil, B. 744.
 Vylanye, crime, sin, B. 544, 574.
 Yyle, defile, B. 863.
 Vyole, vial, B. 1280.
 Vyolence, B. 1071.
 Vyrbyn, A. 426.
 Vys, } face, A. 254. O.Fr. *vis*.
 Vyse, }
 Vyue, } wives, A. 785.
- Wach, watch, B. 1205.
 Wade, A. 143, 1151.
 Waft, closed, B. 857. A.S. *wefan*,
wafan, to cover. O.N. *vefa*.
 Waft, move, lift up, raise, B. 453.
 O.N. *veifa*, to raise, move, swing.
Waft, B. 857, in the sense of
closed may be of the same origin
 with *waft*,
 Wage, endure, A. 416.
 Wage, wave, B. 1484. A.S. *wágian*.
 Wake, watch, B. 85; C. 130. A.S.
waccan. O.N. *vaka*.
 Waken, raise, arouse, awake, A.
 1171; B. 323, 437, 891, 933,
 948; C. 132; O.N. *vakna*.
 "Wyndis at hir wille to *wakyn* in the
 aire." (T. B. 404).
 Wakker (*comp.* of *wayke*), weaker,
 B. 835.
 Wale, } *vb.* discern, A. 1000;
 Walle, } choose, select, B. 921;
 C. 511; *adj.* noble, choice, B.

1734. Se. *wale*. See T. 386, 4716. Ger. *wählen*, to choose, select. O.N. *val*, electio, optio, delectus.
- “O mister was ther wimmen tuin,
Pat ledd þar liif wit sike and sin,
Ffor þai had husing nan to *wale*,
þai lended in a littel scale.”
(Cott. MS. Vesp. A. iii. fol. 48a.)
- “Of choys men syne, *walit* by cut
(lot), thai toke
A gret numbyr, and hyd in bylgis
dern.”
(G. Douglas, vol. i. p. 72.)
- “Awai þan drou him son Davi,
Bot Saul dred him mo forþi,
And of a thusand men o *wal* (worth)
He made him ledder and marscal.”
(Cott. MS. Vesp. A. iii. fol. 43a.)
- “That worthy had a wyfe *walit* hym
seluon.” (T. B. 105.)
- Walkyries, witches, fate-readers,
B. 1577. O.N. *valkyriur*; *f.pl.*
Parcæ. Dan. *valkyrier*.
- Wallande, boiling, bubbling up,
A. 365. A.S. *weallan*, to boil up.
- Walle-headed = well-head, spring,
B. 364.
- Walt, } rolled, turned, B. 501,
Walte, } 1734. Prov. E. *walt*.
welt. A.S. *wealtian*, to roll.
O.N. *vella*.
- “Hit *walt* up the wilde se.”
(T. B. 4633.)
- Walter, roll, flow, B. 415, 1027;
C. 142. O.Sc. *welter*, *walter*.
Dan. *valte*, to roll. See *Walt*.
- Walterez, an error for watterez =
waters? C. 263.
- Walterande, swimming, C. 247.
- Walte, pours, rushes, flows, B.
364, 1037. See *Walte*, T. B.
3699, 4632.
- Wame, belly. See *Wombe*.
- Wamel, to wamble, C. 300. O.N.
vambla. Dan. *vamle*, to wamble,
to create or cause a squeamish-
ness or loathing. “*Wamelyn*”
in the stomake. Nauseo.”
“*Wamelyuge* of the stomake,
Nausia.” (Prompt. Parv.)
- Wan (*pret. of wyne*), got, reached,
A. 107; B. 140.
- Wap, a step, C. 449. O.N. *vapp*.
It is generally explained by a
blow, stroke, which was prob-
ably its original meaning.
- “The world wannes at a *wappe* and
the wedire glounnes.”
(K. Alex. p. 111.)
- “It (worldly wealth) turns away at
a *wapp*, as the wynd wytes.”
(*Ibid.* p. 131.)
- See T. B. 207, 6405.
- Wappe, to strike, knock, B. 882.
- War, aware, A. 1096; crafty, B.
589. A.S. *wær*, wary. O.N. *var*.
- War, } guard, beware, B. 165,
Ware, } 545, 1133. A.S. *wárian*.
- Warded, guarded, C. 258. A.S.
weardian, to guard.
- Ware, were, A. 151.
- Warisch, protect, B. 921.
- Warraze, wizard, B. 1560. See
Warlow.
- Warlok, prison, C. 80.
- Warlow, a monster, C. 258. A.S.
wér-loga, a liar, a faith-breaker.
- “þe warraze was wete of his wan
atter.” (T. B. 303.)
- Warne, bid, C. 469.
- Warnyng, sb. B. 1504.
- Warpe, } cast, hurl, B. 441; cja-
Warpen, } eulate, utter, A. 879;

- B. 152, 213. O.N. *varpa*. A.S. *weorpan*, to throw, cast.
- Warþe, a water-ford, C. 339. A.S. *warth*, *waroth*, the shore.
- Wary, curse, B. 513. A.S. *wargian*, to curse.
- Waryed, accursed, B. 1716.
- Wassayl, B. 1508.
- Wast, } destroy, B. 326, 431,
Waste, } 1178. A.S. *wéstan*.
- Wasturne, a wilderness, B. 1674.
Wasterne signifies a desert place, from the A.S. *wéste*, desert, barren, and *ærn*, a place.
“Methoughte I was in a wode willed myne one,
That I ne wiste no waye whedire that I scholde,
Fore wolueþ and whilde swynne, swykkede bestez
Walkede in that *wasterne* wathes to seche.”
(Morte Arthure, p. 270.)
- Wate=wot, know, A. 502. A.S. *witan* (*Íe wát, þu wást, he wát*).
- Water, stream, A. 107, 139; river, B. 1380.
- Waulez, shelterless, from the A.S. *wáh*, a wall (?), C. 262. We should perhaps read *wanlez*=*wonlez*, hopeless, from the A.S. *wén*. O.N. *von*. O.E. *wone*, hope.
- Wave, wave, A. 287; B. 382; C. 142. A.S. *weg*.
- Wax, increase, B. 521.
- Waxlokes, waves (?), B. 1037.
- Wayferand, wayfaring, B. 79.
- Waykned, weakened, B. 1422. O.N. *veikr*. A.S. *wác*, weak; *wácan*, to become weak.
- Wayle, select, choice, B. 1716. See *Wale*.
- Waymot, passionate, C. 402. A.S. *weamod*.
- Wayne, give, B. 1504; gain, recover, 1616, 1701. The original meaning seems to be that of gaining, getting. O.Fr. *gaignier*. In some O.E. works *wayne* is used like our word *get*. “Than past up the proude quene into prevé chambre,
Waynes (*i.e.* puts out her head) out at wyndow and waytes aboute.”
(K. Alex. p. 33.)
- Wayte, look into, search, B. 99; be careful, B. 292; look about, B. 1423; inquire, B. 1552. See T. B. 876. “*Waytyn* or *aspyyn*, observe.” (Prompt. Parv.)
- Wazȝes, *wazȝes*, waves, B. 404. “Gidon ouer the grym *wazȝes*.”
(T. B. 1410.)
See *Wave*.
- Webbe, cloth, A. 71.
- Wedde, A. 772; B. 69.
- Wedded wyf, B. 330.
- Weddyng, A. 791.
- Wed, } garments, weeds, A. 748,
Wede, } 766; B. 793. A.S. *wad*.
- Wed, } become mad, B. 1585. A.S.
Wede, } *wédan*, to rave, be mad.
- Weder, storm, B. 444, 918.
- Weder, weather, B. 1760.
- Wela-wynnely, very joyfully, B. 831. A.S. *welig*, rich, bountiful; *wyn*, pleasure, joy.
- Welcom, }
Weleum, } B. 813.
- Welde, govern, rule, wield, B. 195, 835; use, employ, possess, B. 705, 1351; C. 16. A.S. *wældan*, rule, exercise, possess.
- Welder, ruler, C. 129.

- Welc, joy (*pl. welez*), A. 14, 154, 394; B. 651; C. 262. A.S. *wela*.
 Welgest, worthiest, B. 1244. A.S. *welig* (*welga*), rich, wealthy.
 Welke, walked, A. 101.
 Welkyn, welkin, the sky. A.S. *welcn*, *wolcen*. O.Sc. *walk*, a cloud.
 Welle-hedeȝ, springs, B. 428.
 Welt, revolved, C. 115. See *Walter*.
 Welwed, faded, C. 475. A.S. *weal-wian*.
 "The grond stud burrant, widderit dosk or gray,
 Herbis, flowris and gersis *wallowyt* away."
 (G. Douglas, vol. i. p. 378.)
 Wely, joyous, happy, A. 101. A.S. *welig*.
 "*Welli* make, Laverd, and nocht ille,
 To Syon in ȝi gode wille."
 (Ps. i. 20.)
 "ȝan was ȝar never suilk a hald,
 Ne nan in *wel*ier in werld to wald."
 (Cott. MS. Vesp. A. iii. fol. 55b.)
 Wem, } spot, blemish, A. 1003.
 Wemme, } A.S. *wem*.
 Wemleȝ, spotless, without blemish.
 Wenche, woman, B. 974, 1250; concubine, B. 1716. A.S. *wencle*, a maid. S. Sax. *wenchell*, a child.
 Wende = wened, thought, A. 1148; C. 111.
 Wene = ween, believe, A. 47; B. 821; C. 244. A.S. *wenan*.
 Wene, doubt, A. 1141.
 Weng, avenge, B. 201.
 Wenyng, supposition, C. 115.
 Wepande, weeping, C. 384.
 Weppen, weapon, B. 835.
 Wered, guarded, protected, C. 486. A.S. *weren*. Ger. *wehren*, defend.
 Werkeȝ, labours, B. 136.
 Werp (*pret. of warp*), threw, B. 284.
 Werre, war, B. 1178.
 Wers, worse, B. 80.
 Werte, root, herb, C. 478. A.S. *wyrt*.
 Weryng, wearing, age, B. 1123.
 "*Weryn* or wax olde, febyl, veterasco." (Prompt. Parv.)
 Wesch, washed, A. 766.
 Westernays, wrongly, A. 307. See Note on this word, p. 106.
 ? wifer-ways, wrong-wise.
 Wete, wet, A. 761.
 Wene, pass, A. 318.
 Wened, cut off (?), B. 222.
 Wex (*pret. of wax*), became, A. 538; B. 204.
 Weȝe, weigh (anchor), C. 103; carry round, B. 1420, 1508. A.S. *wegan*, to weigh, carry.
 Weȝte, weight, B. 1734.
 Wham, whom, A. 131.
 Whateȝ = watȝ, was, A. 1041.
 What-kyn, what kind of, B. 100.
 Whicheche = huteh, ark, B. 362.
 "*Hutehe* or *whyche*, cista, archa." (Prompt. Parv.) A.S. *hwæcea*.
 Whyle, moment, B. 1620.
 Wite, blame. See *Wyte*.
 With-droȝ, withdrew, A. 658.
 With-nay, refuse, deny, A. 916.
 Wiȝt = wight, quickly, C. 103. See *Wyȝt*.
 Wlate, to abhor, hate, detest, B. 305; to be disgusted at, B. 1501. A.S. *wlættian*.
 Wlatsum, hateful, abominable, B. 541.

- Wlonc, } beautiful, A. 122, 1171 ;
 Wlonk, } B. 606, 793, 933 ; C.
 486 ; good, A. 903. A.S. *wlan*.
 Wod, } mad, enraged, B. 204,
 Wode, } 1558 ; foolish, B. 828 ;
 fierce, strong, B. 364 ; C. 142.
 A.S. *wód*.
 Wodbynde, woodbine, C. 446.
 Wodder (*comp.* of *wode*), fiercer,
 rougher, C. 162.
 Woghe, wrong, sin, A. 622. A.S.
woh.
 Wolde=walde, perform, do, A.
 812. See *Welde*.
 Wolde, would, A. 772.
 Wolen, woollen, A. 731.
 Wolle, wool, A. 844.
 Wombe, belly, B. 462, 1250.
 Won, } *sb.* dwelling, abode, A.
 Wone, } 32, 1049 ; B. 140, 928 ;
 wonez, A. 917, 924 ; *vb.* to dwell,
 A. 404, 298 ; B. 875. A.S.
wunian. O.Fris. *wona*.
 Won=wonc, custom, usage, B.
 720. A.S. *wune*.
 Wonde, fear, hesitate, B. 855.
 A.S. *wandian*.
 Wonde=wande, delay, cease, A.
 153.
 "[I wole] for no dethe *wonde*."
 (T. B. 591.)
 "I wille noghte *wonde* for no werre,
 To wende whare me likes."
 (Morte Arthure, p. 292.)
 "Sua did þis wiif I yow of redd,
 Seo folud Joseph ai þar he fledd,
 And for seo foluand fand a spurn,
 Seo waited him wit a werre turn,
 Hirsself in godds gram and gilt,
 And almast did him to be spilt ;
 How seo broght him to the fand (trial),
 Fforth to telle wil I noight *wand*."
 (Cott. MS. Vesp. A. iii. fol. 25a.)
- Wonder, *adj.* wonderful, A. 1095 ;
 B. 153.
 Wonderly, wonderfully, B. 570 ;
 C. 384.
 Woned=waned, decreased, B.
 496. A.S. *wanian*, to decrease.
 Wonen (*pret. pl.*) got, B. 1777.
 Wonne, pale, wan, C. 141. A.S.
wonn, wan.
 Wonne, got, A. 32.
 Wonnen, begotten, B. 112.
 Wonnyng, dwelling, B. 921.
 See *Won*.
 Wont, be wanting, B. 739.
 Wony, dwell, abide, live, A. 284 ;
 B. 431 ; C. 462. See *Won*.
 Wonyande, dwelling, living, B.
 293.
 Wonys, dwells, A. 47.
 Worche, *vb.* work, labour, A. 511.
 Worcher=worker, maker, B. 1501.
 Worchyp, honour, B. 1802.
 Worded, spoken, uttered, C. 421.
 Wore, were, A. 142, 232 ; B. 928.
 Worme, reptile, B. 533.
 Worre, weaker, literally, worse,
 B. 719. O.N. *verr*. Sw. *värre*.
 O.Se. *war*. O.E. *werr*, worse.
 Worschyp, honour, A. 394.
 Wortez, herbs, A. 42. See *Werte*.
 Worþe, to be, C. 22.
 Worþely, } worthy, A. 47,
 Worþelych, } 846, 1073 ; B.
 Worþly, } 471, 651, 1298,
 Worþlych, } 1351 ; beautiful ;
 Worþlyly, } C. 475.
 Worþloker, more worthy (*comp.*
of worþelych), C. 464.
 Wost, } knowest, A. 293, 411 ;
 Woste, } B. 875. See *Wot*.
 Wot, know, A. 47, 1107 ; C. 129.

- Wote, knows, C. 397.
- Woþe, hurt, harm, B. 855. This word occurs under the forms *quathe*, *wathe*, and seems to be related to O.E. *qued*. Low Ger. *quat*, bad. O.E. *wathe*, bad; *wathely*, badly.
 "Ffor woþe of þe worse."
 (T. B. 1223.)
- Woþe, path, A. 151, 375. A.S. *wáth*, *wáthu*. O.E. *wathe*, a way, path. See extract under the word *Wasturne*.
- Wowe, } wall, A. 1049; B. 832,
 Woze } 839, 1403, 1531.
 A.S. *wáh*. "*Wowe* or wal, murus." (Prompt. Parv.)
- Wrache, vengeance, B. 204, 229; C. 185. A.S. *wrec*, *wraeu*.
- Wrak (*pret.* of *wreke*), avenged, B. 570.
- Wrake, vengeance, B. 213, 235, 718, 970, 1225.
- Wrakful, angry, bitter, B. 302, 541.
- Wrang, wrong, A. 15; B. 76; wrongly, A. 488, 631; bad, C. 384.
- Wraсте (*pret.* of *wreсте*), raised, uplifted, B. 1166, 1403; thrust, 1802; C. 80.
- Wrastel, } wrestle, B. 949; C.
 Wrastle, } 141.
- Wraþe, become angry, B. 230; C. 74; make angry, B. 719.
- Wraþe, wrought, A. 56.
- Wrech = wrache, vengeance, B. 230.
- Wrech, } wretch, B. 84, 828;
 Wreche, } C. 113.
 Wrechehe, }
- Wrech, wretched, C. 258. A.S.
- wrec*, wretched. With *wrech* and *wretched*, cf. *wik* and *wikked*.
- Wreck, }
 Wreke, } avenged, B. 198.
- Wrenche, device, B. 292. A.S. *wrence*.
- Wro, passage; literally, corner, A. 866. O.Sw. *wraa*. Dan. *vraa*.
- Wroken, (*pret.* of *wreke*), banished, exiled, A. 375. A.S. *wreccan*, to exile, banish.
- Wrot (*pret.* of *wrote*), grubbed up, C. 467. A.S. *wrótan*, to turn up with the snout; *wrót*, a snout.
 "With wraþe he begynnus to wrote, He ruskes vpe mony a rote With tussches of iij. fote."
 (Avoynge of Arthur, xii. 13.)
- Wroþe, fierce, B. 1676. A.S. *wrath*, wroth, enraged.
- Wroþeloker (*comp.* of *wroþely*), more fiercely, angrily, C. 132.
- Wroþely, } angrily, fiercely, B 280,
 Wroþly, } 949; C. 132.
- Wroþer (*comp.* of *wroþe*), fiercer, C. 162.
- Wroþt, } wrought, worked, A. 525,
 Wroþte, } 748.
- Wruccled, raised, B. 1381. *Wrisle* = change, turn, occurs in T. B. 445.
 "þis unwarne of wit *wristis* hys mynd."
- Wryst, B. 1535.
- Wryt, B. 1552.
- Wryþe, turn, A. 350, 488; wriggle, B. 533; toil, A. 511; bind, thrust, C. 80. A.S. *wriþan*, to writhe, bind, twist. "*Wriþen* like a wilde eddur." T. B. 4432.
- Wunder, B. 1390.
- Wunnen, won, B. 1305.

- Wyche, B. 1577.
 Wyche-crafft, B. 1560.
 Wyddere, wither, C. 468.
 Wydowande(*wyndowande*), withering, dry, B. 1048; *wyndowand* = burnt up. N. Prov. E. *wimny*, to dry, burn up.
 Wyke, member, part, B. 1690. O.N. *vik*.
 Wykke, } wicked, B. 908, 1063.
 Wyk, } A.S. *wican*, to become weak, to yield. O.N. *vikia*.
 Wykket, } wicket, gate, door, B.
 Wyket, } 501, 857.
 Wyl, } wandering, C. 473; for-
 Wylle, } lorn, B. 76. O.N. *villa*, error; *villa*, to lead astray, beguile. Phrase, *wille o wan*, astray from abode, uncertain where to go; *wil-sum*, *wil-ful*, lonely, solitary, desert.
 "So I *wilt* in the wod."
 (T. B. 2359.)
 "Adam went out ful *wille* o wan."
 (Cott. MS. Vesp. A. iii. fol. 7a.)
 "All wery I wex and *wyle* of my gate."
 (T. B. 2369.)
 "Sone ware thay *willid* fra the way the wod was so thick."
 (K. Alex. p. 102.)
 "Sorful bicom jat fals file (the devil) And thocht how he mought man *bi-wille*;
 Agains God wex he sa gril,
 Jat alle his werk he weid to spil."
 (Cott. MS. Vesp. A. iii. fol. 5b.)
 "His suns jat (we) of forwit melt,
 Al je world bituix jam delt;
 Asie to Sem, to Cham Affrik,
 To Japhet Europ jat *wilful* wike:
 Al per jre jai war ful rike."
 (*Ibid* fol. 13a.)
 Wyldren = wyldern (?), waste, wilderness, C. 297. A.S. *wild*, wild, and *ærn*, a place(?). See *Wasturne*.
 "In *wildrin* land and in wastin,
 I wil tham (the Israelites) bring of jair nocin;
 Bot wel I wat he (Pharaoh) is ful thra,
 Lath sal him think to let jam ga."
 (Cott. MS. Vesp. A. iii. fol. 33a.)
 Wylsfully, wilfully, B. 268.
 Wylger, wild, fierce, B. 375.
 See extract under the word *Note*.
 Wylle, forlorn, B. 76. See *Wyl*.
 Wylnes, apostacy, B. 231.
 Wylne3, desirest (2d pers. sing. of *wylne*), A. 318. A.S. *wilnian*.
 Wyly, curiously, craftily, B. 1452. A.S. *wile*, a device.
 Wyndas, windlass, C. 103.
 Wyndowe, B. 453.
 Wynne, joyful, A. 154. A.S. *wyn*, pleasure, delight.
 Wynne, obtain, get, A. 579; B. 617. A.S. *winnan*. See T. B. 1165.
 Wynnelych, gracious, B. 1807, Cp. *wynly* = dexterously, 1165.
 Wyrde, fate, destiny, A. 249, 273; B. 1224. Sc. *wird*. A.S. *wyrd*.
 Wyrle, flew, B. 475.
 Wyschande, hoping for, wishing, A. 14.
 Wyse, manner, A. 1095; *wyses*, B. 1805.
 Wyse, } show, appear, A. 1135,
 Wysse, } B. 1564; direct, send out, B. 453; instruct, C. 60. A.S. *wissian*.
 Wylst, } knew, A. 376; B. 152.
 Wylste, }
 Wyt, wisdom, B. 348; C. 129.
 Wyt, know, learn, B. 1319, 1360. A.S. *witan*.

- Wyte, blame, B. 76; C. 501. A.S.
wítian.
- Wyte, pass away (?), C. 397. A.S.
wítan.
- Wyter, true, truly, B. 1552. O.N.
vitir, wise, prudent.
" & her ice wile shæwenn þaw
Summ þing to *witter* tákenn."
(Ormulum, vol. i. p. 115.)
" Ne þe nedder was nocht bitter
þan, þowf he was ever *witter*;
Ffor of alle, als sheus þe boke,
Mast he euth o crafte and crok."
(Cott. MS. Vesp. A. iii. fol. 5b.)
- Wytered, informed, B. 1587.
- Wyterly, truly, B. 171, 1567.
Dan. *vitterlig*, known, manifest.
- Wyþe, gentle, soft, C. 454. A.S.
wéthe, soft, pleasant.
- Wyþer, contrary, opposite, A. 230;
adverse, hostile, C. 48. S.Sax.
witherr, adverse, evil. A.S.
witherian, to oppose, resist. Cf.
wetheruns = *wetherings*, ene-
mies, T.B. 5048.
" Ga, *witherr* gast, o bacch fra me."
(Ormulum, vol. ii. p. 41.)
- Wyþerly, fiercely, angrily, B. 198;
C. 74.
- Wyth-halde, withhold, B. 740.
- Wythouten, without, A. 390.
- Wytles, foolish, B. 1585; C. 113.
- Wytte, meaning, B. 1630; wit,
A. 294; *wyttez*, devices, B. 515.
- Wyȝ, } person, being, A. 131, 579;
Wyȝe, } B. 545. A.S. *wiga*, a
warrior, soldier; *wig*, war.
- Wyȝt, quick, quickly, B. 617;
C. 103. O.E. *wight*. Sw. *wig*,
active.
- Wyȝtly, quickly, B. 908.
" He waites vmbre hym *wightly*."
(T.B. 876.)
- Ydropike, dropsical, B. 1096.
- Yle, isle, A. 693.
- Ylle, bad, evil, C. 8.
- Ynde, blue, A. 1016; B. 1411.
" Þe toijer heu neist (to grennes)
for to find,
Es al o *bleu*, men calis it *ynd*."
(Cott. MS. Vesp. A. iii. fol. 53a.)
- Yow, you, A. 287.
- Yor, your, A. 761.
- Yre, anger, B. 775, 1240.
- Yþe, wave, B. 430; C. 147. A.S.
ythu, a wave, flood. S.Sax. *uthe*.
" Þe roghe *yþes*."—T. B. 1045.
- Yȝe, eye (*pl. yȝen*), A. 254, 302.
- ȝare=yare, plainly, accurately, A.
834. A.S. *gearo*, ready, pre-
pared, accurate.
- ȝark, *adj.* select, B. 652; prepare,
B. 1708; *vb.* to grant, B. 758.
A.S. *gearcian*, to prepare, make
ready. See T.B. 414.
- ȝarm, cry, B. 971. As the cha-
racter ȝ in these poems always
represents *g* or *gh*, *ȝarm* is evi-
dently not derived from the
A.S. *cyrm*, noise, retained in
O.E. *charm*, a humming noise,
the cry of birds, etc., but is
from the Welsh *garm*, shout,
outcry; *garmio*, to set up a cry,
from which the A.S. *cyrm*, is
itself derived.
- ȝate, gate, A. 1034.
- ȝe, ye, A. 381.
- ȝede (*pret.* of *go*), went, A. 526,
1049; B. 432.
- ȝederly, quickly, soon, B. 463.
O.N. *gedugr*, exceedingly. The
adjective *ȝeder* does not occur
in the poems, but was not un-

- known to O.E. literature. It occurs in the glossary to the Romance of King Alexander, ed. Stevenson, but is left unexplained by the editor.
- “Then bownes agayn the bald kyng, baldly he wepis,
That he so skitly suld skifte and for his skars terme;
So did his princes, sais the profre, for pete of himselfe,
With *zedire* *zoskinges* and *zerre* *zette* out to grete.” (p. 172.)
- “*zedire* *zoskinges* = great (frequent) sobbings.”
- zælde*, yield, perform, B. 665.
- zellyng*=yelling, outcry, B. 971. A.S. *geallian*, to yell. “*zellyn'* or *hydowsly* *eryn'*, *Voeiferor*.” (Prompt. Parv.)
- zeme*, protect, guard, B. 1242, 1493. A.S. *geman*, to care for, take care of.
- zemen*, yemen, A. 535.
- zender*, yonder, B. 1617.
- zep*, } quick, active, bold, B. 796,
zepe, } 881. A.S. *gæp*.
“So *yonge* & so *zepe*.” T.B. 357.
- zephy*, quickly, B. 665, 1708. See T. B. 414.
- zcr*, }
zere, } year, A. 483, 588.
- zerne*=yearn, desire, A. 1190; B. 66, 758.
- zestande*, B. 846. If from the A. S. *gaston*, “afflicted,” we may render this term “afflicting,” but if, as is more probable, it is from the A.S. *gist*, froth, yeast, we may explain it as “frothing,” “overflowing.” Cf. the phrase, “the *yesty* waves.”
- zete*, offer, give, A. 558. O.E. *yate* (*pret.* *yatte*). O.N, *géta*.
“He *yatte* hir freli al hir bone (prayer).” (Cott. MS. Vesp. A. iii. fol. 47a.)
- Gate*, in T. B. 979, seems to mean a request.
“And he hir graunted þat *gate* with a good wille.”
- zete*, yet, A. 1061.
- zeded*, spoke, B. 846. Prov. Ger. *gaggen*, to stutter, gabble.
- zif*, if, B. 758.
- zise*, truly, yes, C. 117.
- zisterday*, yesterday, B. 463.
- zokke*, yoke, B. 66.
- zolden*, restored, B. 1708.
- zolpe*, *vb.* boast, B. 846. A.S. *gilpan*.
- zomerly*, sorrowful, lamentable, B. 971. A.S. *geomor*, sad; *geomorlic*, doleful. Cf. *zomeryng*, T. B. 1722.
- zon*, yon, A. 693; B. 772.
- zonde*, yonder, B. 721.
- zong*, } young, A. 412, 474; B.
zonge, } 783.
- zore*, before, A. 586. A.S. *geara*.
- zore-fader*, forefather, A. 322.
- zore-whyle*, ere-while, B. 842.
- zornen* (3rd pers. pl. *pret.*), ran, B. 881. A.S. *ge-yruan*, to run.
- zyrd*, go, hasten, A. 635. The original meaning of *zyrd* is perhaps a sudden sting, blow, hence to strike, then to start forward. Goth. *gazd*, a sting, goad. Lat. *hasta*. O.E. *gird*, to strike.
“*Gird* out the grete teth of the grym best.” (T.B. 177).

Arthur.

BERLIN : ASHER & CO., 5, UNTER DEN LINDEN.
NEW YORK : C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA : J. B. LIPPINCOTT & CO.

Arthur;

A SHORT SKETCH OF HIS LIFE AND HISTORY

IN ENGLISH VERSE

OF THE FIRST HALF OF THE FIFTEENTH CENTURY.

COPIED AND EDITED FROM THE MARQUIS OF BATH'S MS.,

Liber Rubens Bathoniæ, 1128 A.D.

BY

FREDERICK J. FURNIVALL, M.A., CAMB.,

EDITOR OF DE BORRON'S AND LONELICH'S "HISTORY OF THE HOLY GRAAL," WALTER MAP'S
"QUESTE DEL SAINT GRAAL," ETC. ETC.

[Second Edition, 1869.]

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCLXIV.

[Reprinted from Stereotype Plates, 1889.]

P R E F A C E.

As one of the chief objects of the Early English Text Society is to print every Early English Text relating to Arthur, the Committee have decided that this short sketch of the British hero's life shall form one of the first issue of the Society's publications. The six hundred and forty-two English lines here printed occur in an incomplete Latin Chronicle of the Kings of Britain, an abbreviation of the *Brut*, bound up with many other valuable pieces in the *Liber Rubens Bathoniæ*, 1428 A.D.,¹ belonging to the Marquis of Bath. The old chronicler has dealt with Uther Pendragon, and is narrating Arthur's deeds, —telling of the siege of Bath, of Brounsteeff (Excalibur) 'caliburni, gladii Arthuri,' of the conquest of Scotland, Ireland, Gothland, and the founding of the *Rotunda Tabula*, made round that none should be above, none below, but all sit equal—when, as if feeling that Latin prose was no fit vehicle for telling of Arthur, king of men, he breaks out into English verse,

“ Herkenef, þat loueþ honour,
Of kyng Arthour & hys labour.”

The story he tells is an abstract, with omissions, of the earlier version of Geoffry of Monmouth, before the love of Guinevere for Lancelot was introduced by the French-writing

¹ This is the date on the back of the case of the MS.

English romancers of the Lionheart's time (so far as I know), into the Arthur Tales. The fact of Mordred's being Arthur's son, begotten by him on his sister, King Lot's wife, is also omitted; so that the story is just that of a British king founding the Round Table, conquering Scotland, Ireland, Gothland, and divers parts of France, killing a giant from Spain, beating Lucius the Emperor of Rome, and returning home to lose his own life, after the battle in which the traitor whom he had trusted, and who has seized his queen and his land, was slain.

" He that will more look,
Read on the French book "

says our verse-writer: and to that the modern reader must still be referred, or to the translations of parts of it, which we hope to print or reprint, and that most pleasantly jumbled abstract of its parts by Sir Thomas Maleor, Knight, which has long been the delight of many a reader,—though despised by the stern old Ascham, whose Scholemaster was to turn it out of the land.—There the glory of the Holy Grail will be revealed to him; there the Knight of God made known; there the only true lovers in the world will tell their loves and kiss their kisses before him; and the Fates which of old enforced the penalty of sin will show that their arm is not shortened, and that though the brave and guilty king fights well and gathers all the glory of the world around him, yet still the sword is over his head, and, for the evil that he has done, his life and vain imaginings must pass away in dust and confusion.

Of the language of the Poem there is little to say: its dialect is mostly Southern, as shown by the verbal plural *th*, the *ryve* for five, *zyx* for six, *yeh* for I, *har* (their), *ham* (them), for *her*, *hem*; *hulle*, *dude*, *zut*, for hill, did, yet, the infinitive in *y* (*rekeny*), etc.; but Northern forms appear, as *fva*, from (l. 628), *at*, that (l. 640). Of its poetical merits, every reader will judge for himself; but that it has power in some parts I hope few

will deny. Arthur's answer to Lucius, and two lines in the duel with Frollo,

"There was no word y-spoke,
But eche had other by the throte,"

are to be noted. Parts of the MS. have very much faded since it was written some ten or twenty years before 1450, so that a few of the words are queried in the print. The MS. contains a few metrical points and stops, which I have here printed between parentheses (.). The expansions of the contractions are printed in italics, but the ordinary doubt whether the final lined *n* or *u*—for they are often undistinguishable—is to be printed *ne*, *nne*, *un*, or *un*, exists here too. I have generally printed it *n̄*.

I am indebted to Mr Sims, of the Manuscript Department of the British Museum, for pointing out the Poem to me, and to the Marquis of Bath for his kind permission to copy it for printing.

*Old Square, Lincoln's Inn,
London, W.C., August 30, 1864.
(Revised, March 2, 1869.)*



ARTHUR,

FROM THE MARQUIS OF BATH'S MS.

1428 A.D.

[The Latin side-notes in italics and Clarendon, and the stops of the text in parentheses (), are those of the MS.]

- H**Erkenep, þat louep honour,
Of kyng Arthour & hys labour ;
And furst how he was bygete,
4 As þat we in bok's do rede.
Vther pendragon was hys fader,
And ygerne was hys Moder.
Pendragon ys in walysch
8 'Dragones heed' on Englysch
He maked ppeynted dragon's two ;
Oon schold¹ byfore him goo
Whan he went to batayle,
12 Whan he wold hys foes sayle ;
That other abood at wynchester,
Euer-more styll there.
Bretones 3af hym þat Name,
16 Vther Pendragon þe same,
For þat skyle fer & nere
Euer-more hyt to bere.
- ¶
- The Erles wyff of Cornewayle
20 He loued to Muche sanz fayle ;

[leaf 42, back]

How Arthur was begotten

by Pendragon on Ygerne.

Pendragon (*i.e.* Dragon's Head) made two painted dragons,

and thence had his name.

How Uther loved the Earl of Cornwall's wife,

¹ 'scold' over an erasure in the text ; 'schold' in the left margin.

- Merlyn wyþ hys sotelnesse
 Turned vtheris lyknesse,
 And maked hym lyche þe Erl anone,
 24 And wyþ hys wyff (:): his wyff to done
 In þe countre of Cornewestt :
 In þe Castel of Tyntageff,
 Thus vther, yf y schaff nat lye,
 and begat Arthur 28 Bygat Arthour in avowtrye.
 in adultery.
 Arthur is 30 Whan vther Pendragon was deed,
 crowned,
 Arthour anon was y-crowned ;
 He was courteys, large, & Gent
 32 To alle puple verrament ;
 Beaute, Myzt, amyable chere
 To alle Men ferre and neere ;
 Hys port (;) hys zyftes gentyff
 is loved of all, 36 Maked hym y-loved wyff ;
 Ech mon was glad of hys presence,
 And drade to do hym dyspleasance ;
 is strong 40 A stronger Man of hys honde
 was neuer founde on any loude,
 and courteous, 44 As courteys as any Mayde :—
 þus wryteþ of hym þat hym a-sayde.
 [leaf 42 bk, col. 2.]
 He makes the 44 At Cayrlyon wythoute fable,
 Round Table,
 He let make þe Rounde table :
 And why þat he maked hyt þus,
 þis was þe resoun y-wyss,—
 that all at it 48 þat no man schulde sytt aboue other,
 might be equal.
 Ne haue indignacioun of hys broþer ;
 And alle hadde (.)oo(.) seruyse,
 For no pryde scholde aryse
 For any degree of syttyngge,
 52 Oþer for any seruyngge :
 þus he kept þe table Rounde
 Whyle he leuyd on þe grounde.
 After his first 56 After he hadde conquered Skotland
 conquests
 Yrland & Gotland,

- þan leuyd he at þe best
 Twelf 3eeris on alle reste
 Wypoute werre (:) tyff at þe laste
 60 He þou3t to make (.)a(.) nywe *conqueste*.
 Into Fraunce wyþ gode counceyle
 he wolde weende (:) & hyt assayle,
 þat Rome þo kept vnder Myght,
 64 Vnder Frollo (:) a worthy knyght
 þat fraunce hadde þo to kepe,
 To rywle, defende, & to lede.
 Arthour and Frollo fow3t in feld ;
 68 þere deyde many vnder scheld.
 Frollo in-to Paryss fly,
 Wyth strenkthe kept hyt wysely :
 Arthour byseged þat Syte & town
 72 Tyff þeire vytayl was y-doon.
 Frollo þat worthy knyght
 Proferyd wyth Arthour for to fyght
 Vnder þis wyse & condicioun,—
 76 “Ho hadde þe Maystrie (:) haue þe crown ;
 And no mo men but þey two.”
 þe day was sett (:) to-geder' þey go :
 Fayr hyt was to byholde
 80 In suche two kny3ghte3 bolde :
 þer was no word y-spoke,
 But eche hadde other by þe þrote ;
 þey smote wyth trouchoun & wyth swerd ;'
 84 þat hyt seye, were a-ferd ;
 Frollo fow3t wyþ hys ax (:) as men dude se ;
 He hytt Arthour (:) so sore (:) þat he felle on kne.
 He ros vp raply (:) and smot hym full sore ;
 88 He dude hym to grent a (.) sone3¹ þerfore.
 Thus they hyw on helmes hye,
 And schatered on wyþ scheldes.
 þe puple by-gan to crye
 92 þat stood on þe feldes ;

he lives twelve
years in peace,

and then invades
France.

He beats Frollo
back to Paris,

and there be-
siegues him, till

Frollo challenges
him to single
combat.

They fight :

[leaf 13.]

(Frollo with his
axe)

[¹ ? sone3]

- Ther ne wylt no man, as y can lere,
 Who of ham two was þe bettere pere.
 Arthour was chafed & wexed wroth,
 till Arthur in
 wrath takes
 Brownsteel,
 96 He hente brounsteeff / and to Frolo goth ;
 Brounsteeff was heuy & also kene ;
Caliburms
Arthuri
Gladus
 [with a sketch
 thereof in the
 MS.]
 and strikes Frolo
 dead.
 Fram þe schulder (:) to þe syde went bytwene
 Off frolo / and þan he fell to þe grounde
 100 Ryȝt as he moste / deed (.) in lyte stounde.
 Frensch men made doeff & wept full faste ;
 þeir Crowne of fraunce þere þey loste.
 Than wente Arthour in-to paryse
 Arthur takes
 Paris.
 104 And toke þe castell & þe town at hys avyse.
 Worschupped be god of hys grete grace
 þat þus zeneþ fortune (:) and worschup to þe Reme ;
 Thanke ze hym all þat bep on þis place,
 Glory to God.
 108 And seyþ a Pater noster wythout any Becme.
 ¶ // Pater noster. //
 Arthour fram Paryse went wyth hys Rowte,
 And conquered þe Coñtre on euery syde aboute ;
 Say ye a Pater
 Noster therefore.
 Angeoy,¹ Peytow, Berry, & Gaskoyne,
 Arthur conquers
 the countries
 around,
 112 Nauerne, Burgoñ / Loreyn & Toreyne ;
 He dauñted þe proude / & hawted þe poure ;
 He dwelt long in Paryss after in honoure ;
 He was drad and loued in coñtreis abowte ;
 116 Heyest & lowest hym Loved & alowte ;
 And vp-on an Estour tyme sone afterward
 He fested hys knyghtis & ȝaf ham gret reward ;
 To hys Styward he ȝaf Angers & Angeye ;
 distributes them
 among his
 knights,
 120 To Bedewer hys botyler he ȝaf Normandye ;
 He ȝaf to Holdyne flaundrys parde ;
 To Borel hys Cosyn, Boloyne þe Cyte ;
 And eche man, after þe astat þat he was,
 and returns to
 Britain.
 124 He rewarded hem alle, boþe More & lasse,
 And ȝaf hem reward, boþe lond and Fee,
 And turned to Breteyn, to Carlyoñ ayhe.

¹ ? MS. perhaps *Angeeye*. See *Angeoy*, l. 312.

- Arthur wolde of honour
 [ff. 43 bk, col. 1.]
 128 Hold a fest at Eestour
 Arthur gives an
 Of regalye & worthynesse,
 Easter Feast
 And feede alle hys frendless ;
 And sende Messanger
 132 To kynges ferre & near
 þat were to hym Omager,
 to come to þis Dyner.
 And alle at oo certeyn day
 136 They come þyder in gode aray,
 And kept þeire Ceson
 At þe Castell Carlyon.
 Thys fest was Muche Moore
 at Carlyon,
 greater than ere
 before.
 140 þan euere Arthur made a-fore ;
 For þere was Vrweyn þe kyngo
 Of scottes at þat dynynge,
 Stater þe kyng of south wales,
 Ten kings were
 there,
 144 Cadwell þe kyng of north wales,
 Gwylmar þe kyng of yrland,
 Dolmad þe kyng of guthland,
 Malgan of yselond also,
 148 Archyl of Denmarch þerto,
 Aloth þe kyng of Norway,
 Souenas þe kyng of Orkenye,
 Of Breteyn þe kyng Hoel,
 152 Cador Erl of Cornewell,
 and thirteē earls
 Morice þe Erl of Gloucestre,
 Marran Erl of Wynchestre,
 Gwergound Erl of herford,
 156 Booz Erl of Oxenford,
 Of bathe vngent þe Erl also,
 Cursal of Chestre þer-to,
 Euerad Erl of Salesbury,¹
 (including him
 of Bath),
 160 Kymnar Erl of Canterbury,
 Ionas þe Erl of Doreestre,

¹ The *s* is rubbed : the word may be "onlesbury."

- Valence þe Erl of Sylchestre,
 Ingeyn of Leycecr [?] þerto,
- 164 Argal of warwyk also,—
 Kynges & Erles Echon
 þes were; & many anoþer goom
 Gret of astaat, & þe beste,
- 168 þes were at þe Feste.
 Other also gentyls grete
 Were þere at þat Meete,
 Sauer appon Donand,
- 172 Regeym & Alard,
 Reyne; fitz Colys,
 Tadeus fitz Reis,
 Delyn fitz Dauid,
- 176 Kymbelyn le fitz Gryffith,
 Gryffit; þe sone of Nagand,
 þes were þere also theoband:
 Alle þes were þere wythoute fable,
- 180 Wythoute ham of þe rounde table.
 Thre archebusschopes þer were also,
 And other busschopes many mo—
 All þis mayne were nat al-oone;
- 184 Wyth ham com many a Goome.
 þis feste dured dayes þre
 In reuel & solempnite.
 Of byzonde þe See also
- 188 Many lordez were þere þo.
 Now resten alle wyþ Me,
 And say a Pater & Aue.
- ¶ Pater noster.
- The þrydde day folowyng
- 192 Then coom nywe tydyng,
 þe whyle þey sete at þe Mete
 Messagers were In ylete;
 West arayd forsoþe þey come,
- 196 Y-send fram cite of Rome

with many other
gentles great,

[ff. 43 bk, col. 2.]

besides the
Round Tablers,
Archbishops,
Bishops,

and many from
beyond the sea.

To the feasters
came messengers
from the
Roman Emperor,

- Wyþ *lettres* of þe Emperoures
 Whas name was Lucies. *Lucius.*
- þes *lettres* were opened & vnfold,
 200 And þe tydyng^t to alle men told,
 Whas sentence, yf y ne lye,
 Was after þat y can aspye : *Litera Lucii*
 ¶ *Lucius* þe grete Emperour *imperatoris.*
- 204 To hys Enemy Arthour :—
 We woñdereþ of þi wodeness
 And also of þy Madnesse !
 How darst þow any wyse
- 208 Azenst the Emperour þus aryse,
 And ryde on Remes on eche wey,
 And make kyngez to þe obey ? saying, that to
have invaded
France, etc., and
made kings,
Arthur must be
mad in his noll ;
 þu art wood on þe Nolle !
- 212 þu hast Seley owre cosyn frolle ;
 þu schalt be tawzt at a schort day [leaf 41, col. 1.]
 for to make such̄ aray.
 Oure cosyn Iulius cesar
- 216 Somme tyme conquered þar ;
 To Rome þu owest hys trybut ; that he must pay
his tribute,
 We chargeþ þe to paye vs hyt.
 Thy pryde we woñt alaye
- 220 þat makest so gret aray :
 We *commandeþ* þe on haste
 To paye owre trybut faste ;
 þu hast seley frolle in fraunce
- 224 þat hadde vnder vs þere *gouernaunce*,
 And wyþholdest oure tribute þerto :
 þu schalt be tawzt þu hast mysdo :
 We *commandeþ* þe in haste soone
- 228 þat þu come to vs at Rome and come to
Rome to be pun-
ished for his dis-
obedience.
 To vnderfang oure ordynaunce
 For þy dysobediaunce ;
 As þu wold nat leze þy lyf,
- 232 Fulfille þys *wythoute* stryff.”
 (¶ ¶ ¶ ¶)

The Britons purpose to kill the messengers,

but Arthur forbids it,

and resolves to invade Rome.

*Litera Regis
Arthurii.*
Arthur's answer to the Emperor Lucius,
[leaf 14, col. 2.]

claiming tribute from him.

- ¶ Whan þis *lette* was open & rad,
þe bretoñs & all men were mad,
And wolde þe messenger sle:—
236 “Nay,” seyð Arthour, “per de,
That were aʒenst all kynde,
A messenger to bete or bynde;
Y charge alle men here
240 For to make ham good chere.”
And after Mete sanz fayl
Wyþ hys lordes he hadde counsayl;
And alle asented þer-to,
244 Arthour to Rome schokde go;
And þey ne wolde in hys *trouayle*
Wyþ strenkþ & good neuer fayle.
Than Arthour wroot to Rome a *lette*,
248 Was sentence was *somm*-what byttere,
And seyde in þis manere
As ʒe may here here:—
“**K**Noweþ weþ ʒe of Romaine,
252 Y am kyng Arthour of Bretayne,
Frañce, y haue conquered hyt,
Y schaff defende & kepe hyt ʒut,
Y come to Rome, as y am tryw,
256 To take my trybut (.) to me dlywe,
But noon þere for to paye,
By my werk ʒe schaff asay;
For þe Emperour Constantyne
260 þat was þe Soone of Elyne,
þat was a Bretoñ of þis lond,
Conquered Rome wyth hys hond,
And so ʒe oweþ me tribut:
264 Y charge ʒow þat ʒe pay me hyt.
¶
Also Maximian kyng of Breitaingne
Co[n]quered al frañce & Almayne,
Lombardye, Rome, & ytalye—

268 By þoure bokis þe may a-spye.
 Y am þeir Eyr & þeyre lynage,
 Y aske þow my trywage."

þis *lettre* was celyd fast,

272 Y-take the Messagere; on hast ;
 Arthour þaf ham 3yfte; grete,
 And chered ham wyþ drynk and Mete.

Lucius's messen-
 gers return to
 him,

þey hasted ham to come hoom ;
 276 Byfor þe *Emperour* þey beþ coom ;
 Saluted hym as resoñ ys,
 And toke hym þes letterys.
 þey seyde to þe *Emperour*

280 " We have be wyþ kyng Arthour ;
 But such anoper as he ys oou,
 Say neuer no Man.

He ys *serued* on hys howshold

284 Wyþ kynges, Erles, worthy & bold ;
 Hys worthynesse, sur *Emperour*,
 Passeþ Much aft þowre ;
 He seyde he wolde hyder come

and give him
 Arthur's mes-
 sage.

288 And take trywage of aft Rome,
 We dowteþ last he wol do soo,
 For he ys Myghty ynou þer-too."
 Now, erst þan we goo ferþer,

292 Every man þat ys here
 Sey a Pater noster
 And ave wyþ gode chere. Amen.

¶ Pater noster

Ave Maria.

Now stureth hym self Arthour

[leaf 44, back.]

296 þenkyng on hys labour,
 And gaderyþ to hym strength aboute,
 Hys kynges & Erles on a rowte—

Arthur prepares
 for his expedi-
 tion to Rome.

A fayr syzt to Mannes ye
 300 To see such a cheualrye,—

- Has five kings, The kyng of Gotland,
 Also þe kyng of Irland,
 The kyng of ysland / & of Orkenye,
 304 þis was worthy Maynye ;
 The kyng^t of Denmark also was þere,
 þis was a worthy chere :
 Eche of þese vyve at her venyw
 308 Brouzt zyx þousand at har retenyw ;
 with 30,000 men, xxx^{ti} þowsand, *ych* vnderstand,
 þes vyf kyngⁱs hadde on honde.
 80,000 Normans
 and Than hadde he out of Normandye,
 312 Of Angeoy & of Almanye,
 Boloyn^e (.) Peytow & flaundes
 Fowre skore þowsand harneys—
 12,000 from
 Chartres, Geryn of Chartez .xij. þowsand
 316 þat went wyþ Artour euer at honde ;
 10,000 Bretons,
 Hoel of bretayn, þowsande; ten
 Of hardy & weþ fyghtyng Men ;
 Out of Bretaygne hys owne land
 and 40,000
 British : 320 He passed fourty þowsand
 Of Archerys & off Arblastere
 þat Cowþ weþ þe craft of werre.
 ¶ In Foot other Many a Man Moo
 324 Able to feyghte (:) as weþ as þo :
 in all 200,000. Two hunderd þousand
 Went wyþ hym out of lond,
 And Many moo sykerly
 328 That y can nat nombrye.
 Arthour toke þan þe lond
 To Moddredes owne hond ;
 He kept al oþer þyng
 332 Saue þe Corowne weryng ;
 But he was [fals] of hys kepyng,
 As 3e schaff hure here folewyng.
 Now thañ ys Artour y-Come,
 Arthur ships at
 Southampton, 336 And hys Ost, to Sowthampton :

- Ther was Many a Man of Myghte ¶ *Ascendebat nauem
suum Hamptonie.*
 Strong & bold also to fyghte.
 Eche man hath take his schuppynge, [leaf 44 bk, col. 2.]
 340 And ys at hys loghyng.
 Vp goþ þe sayl (:) þey sayleþ faste :
 Arthour owt of syzt ys paste.
 þe ferst lond þat he gan Meete,
 344 Forsopþ hyt was Bareflete ; and lands at Bar-
flect.
 Ther he gan vp furst aryve.
 Now well Mote Arthour spede & thryve !
 And þat hys saule spede þe better, God speed him !
 348 Lat eche man sey a pater noster.
 ¶ Pater noster.
 Now god spede Artour well !
 Hym ys comyng a nyw batell.
 Ther coom a gyant out of spayne, A new foe ap-
pears, a Spanish
Giant,
 352 And rauasched had fayr Elayne ;
 He had brouzt heor' vp on an hulle—
 Mornyng hyt ys to lure or telle—
 Cosyn heo was to kyng Hoell,
 356 A damesel fayr and gentell ;
 And 3ut ferþer more to,
 He rauasched heore Moder also. who has slain
fair Elayne.
 He dude þe damesel for to dye,
 360 For he myght not lygge heor' bye.
 Whan þis was told to Artour,
 He maked Much dolour,
 And send Bedewer for to spye Arthur sends
Bedwere first as
a spy,
 364 How he myght come hym bye ;
 And he was nat Selowh,
 But to þe hulle hym drowh
 þat Closed was wyþ water stronge,
 368 þe hulle a-Mydde gret & longe ;
 He went ouer to þe hulle syde,
 And þere a fonde a womman byde,
 þat sorwedd & wept Mornyng

- 372 For Eleyne deþ & departynge,
 And bad Bedewer to fle also
 Last he were ded more to ;
 “ For yf þe Gyant fynde þe,
 376 Wythoute dowte he wyll þe sele.”
 Bedwer wyþ all hastyng
 Tolde Arthour all þis þyng.
 Amorwe whan þat hyt was day
 380 Arthour toke þyder hys way,
 Bedewer wyþ hym wente, & keye,— [leaf 45]
 Men þat cowþe well þe weye,—
 And broute Arthour Meyntenañt
 384 Euen ¹ byfore þe gyant.
 Arthour fowzt wyþ þat wyght ;
 He had almost ylost hys Myght :
 Wyþ Muche peyne, þruȝ goddeȝ grace
 He kills the
 Giant,
 388 He slowh þe Geant in þat place,
 And þan he made Bedewere
 To smyte of hys heed þere.
 To þe Ost he dude hyt bryng,
 392 And þeron was gret woñdrynge,
 Hyt was so oryble & so greet,
 More þan any Horse heed.
 Than hadde hoel Ioye ynowh
 whose horrible
 head is shown to
 the host,
 396 For þat Arthour so hym slowh ;
 And for a perpetuel Memorie
 He Made a chapeñt of seynt Marye
 In þe hulle vpon þe pleyne,
 and St. Mary's
 Chapel is built
 in honour of the
 victory.
 400 Wyþ-Inne þat (:) þe tumber of Eleyne ; tombe.
 And þat name wyþoute nay
 Hyt bereþ ȝut in-to þis day.
 Now ys an ende of þis þyng,
 News of Lucius's
 approach is
 brought,
 404 And artour haþ nyw tydyng :
 Lucy þe Emperour wyþ hys host
 Comeþ fast in gret bost ;
 þey helyþ ouer all þe lond,

- 408 Fowre hunderd þowsand
 An hunderd & foure & twenty,—
 Thus herawdes dude ham rekeny ;—
 Thus he hadde gadered to hym
- 412 Of cristiens and of Sarasyn,
 Wyþ aþ hys wytt & labour
 To destroyen Arthour.
 Arthour dude wyselye,
- 416 And hadde euer gode aspye
 Of lueyes gouernynge
 And of hys þyder comynge ;
 But somme seyde hyt were folye
- 420 To fyght azenst Emperour lucie,
 For he hadde sexe¹ euere azenst oon,
 & counceyled Arthour to fle & goon.
 Wyþ þe Emperour come kynges Many oon,
- 424 And aþ þeire power hooft & soon ;
 Stronger men Myzt no man see,
 As full of drede as þey myght be ;
 But / Arthour was nat dysmayd,
- 428 He tryst on god, & was wel payd,
 And prayd þe hye trynyte
 Euer hys help forto be ;
 And aþ hys Men wyþ oo voyse
- 432 Cryede to god wyþ Oo noyse,
 “ Fader in heuene, þy wyft be doon ;
 Defende þy puple fram þeire foon,
 And lat nat þe heþoñ Men
- 436 Destroye þe puple crystien :
 Haue Mercy on þy se[r]uañtis bonde,
 And kepe ham fram þe heþoñ honde ;

with an army of
400,124 men.

Some advise
Arthur to turn
and flee,

[leaf 45, col. 2.]

but he trusts in
God,

to whom his
soldiers pray

to keep them from
the heathen's
hands.

¹ I read this *sepe* before ; but now I read it *sexe* ; for though the *x* is not like that of *ax*, l. 85, or of *axes*, l. 463, Maxymyan, 507, next 508, Saxoynes, 521, &c., yet it is something like that of the ‘*Xristianitas durat*’ of the headlines of the English pages, and the ‘*Destructio xrianitatis*’ of the headline on the back of leaf 46, and Sexaginta, leaf 66, back. But as Arthur had 200,000, and Lucius only 400,124, *sexe* should be *two*.

- þe Muchelnesse of Men sainfayle
 440 Ys nat victorie in Batayle ;
 But after þe wyff þat in heuene ys,
 So þe victorie falleþ y-wys.”
 Than seyð Arthour, “hyt ys so :
- Arthur's "For-
 ward!"
- 444 Auant Baner, & be Goo.”
 Now frendes all, for goddes ioue,
 Rereþ 3owre hertes to god aboue,
 And seyeþ 3owre prayeris faste,
 448 þat we weþ spede furst & laste.
- ¶ Vater noster.
- The emperour tryst on hys men,
 And þat haþ bygyled hym ;
 Forsothe hyt most nede3 be so,
 452 For þey beþ cursed þat weþ hyt do,
 Such all myght comeþ of god ;
 To tryst on hym, y hold hyt good,
 Lucye haþ pyght his paelon
- Maledictus qui
 confidet in
 homine.*
- 456 And sprad wyþ pryde his guzfanon ;
 His claryons blastes full grete blywe,
 Archeris schot (:) Men ouer-thrywe ;
 Bowes, arwes, & arblastere
- The battle be-
 gins.
- 460 Schot sore all y-vere ;
 Quarels, arwes, þey fly smerte ;
 þe fyched Men þru3 heed & herte ;
 Axes, sperys, and gysarmes gret,
 464 Clefte Many a prowte Maimes heed :
 Hors & steedes gan to grent,
 And deyde wyþ strok'is þat þey hente ;
- [leaf 45, back.]
- 468 Many on was wedyww þat was wyff ;
 þere men were wetschoede
 All of Brayn & of blode ;
 Gret rywthi hyt was to seyn
- Men are wetshod
 with brains and
 blood.
- 472 þe feltes full of men y-seleyn ;
 Lucy þe Emperour also was dede ;
- Lucius is slain,

- But ho hym sclowh, y can nat rede ;
 He, for aȝ hys grete Renoun,
 476 Aȝenst Arthour hadde no fusoun,
 No more þan haue twenty schep
 Aȝenst vyve wolfeȝ greet.
 To god be euere alle honoureȝ !
 480 The falde was hys & Arthoureȝ.
 Arthour, as he scholde done,
 Sende lucyes body to Rome.
 Whan þe Romeynes say þis,
 484 þo þey dradde Arthour & hys.
 Also he buryed Bedewere
 Hys frend and / hys Botyler,
 And so he dude other Echon
 488 In Abbeys of Relygyoȝ
 þat were cristien of name ;
 He dude to alle þe same ;
 And dude for ham Masse synge
 492 *Wyth* solempne song & offrynge,
 And bood þere for to rest
 Tyȝ þat wynter was past,
 Boþe he (.) hys Men echone
 496 Seruyd god in denocione,
 þankyng god of hys Myȝt
 þat kepeþ hys seruauantez ryȝt,
 And suffreþ noon for to spylle
 500 þat hym loneþ & tryste wylle :
 þus worschup god dude certeyn
 To Englonde, þat þo was Bretayn ;
 þe More Breteyn Englonde ys—
 504 As men may rede on Cronyclys—
 Byȝend þe See Bretayne þer ys,
 þat haþ hys name forsoþe of þis,
 For þe kyng Maxymyan,—
 508 þe next after Octauyan,—
 He conquered aȝ Armoryk,

not able to stand
against Arthur.

Arthur sends
Lucius's body to
Rome,

buries Bedwere
and others

in Abbeys,

and stays the
winter,

thanking God

for His honour
to England.
[Of the difference
between More (or
Great) Britain,
and Little
Britain.]

*Quomodo angita
est Britannia
maior, & quare
maior*

[If. 45 bk, col. 2.]

- And to þe Reme named hyt lyk :
Armorica. America on latyn me cleped þat lond,
 512 Tyl Maxymyan co[n]queryd hyt wyth honde,
 And called hyt lyte bretayne þan,
 So hyzt þis lond þat he coom fram ;
 For perpetueþ Mynde of grete Bretayne
 Little Britain is called after Great Britain.
 516 He called hyt lyte Bretayne,
 þat Men schulde kepe in Mynde & wytt
 How þis lond conqueryd hytt ;
 For Walsch Men beþ Bretozns of kynde—
 520 Know þat weþ fast on Mynde—
 Englysch men beþ Saxoynes,
 þat beþ of Engistes Soones ;
 There-fore þe walsch man Bretoñ
 524 Seyþ & clepeþ vs “Sayson” ^{þat ys to seye vpon a reess,}
 “Stynkyng Saxone, be on pees.” ¹
 And seyþ (.) “taw or (.) Peyd Sayson brount” ¹
 Whan he ys wroth (:;) or ellys drounke ;
 Hauyng Mynde of Engystis Men
 How the Welshmen call the English “stinking Saxons.”
 528 þat wyth gyle selow þeyre kyn :
 At þe place of þe Stonehenge
 3ut þey þenkeþ for to venge :
 And þat hyt neuere be so,
 532 Seyþ a Pater noster more to.
 ¶ Pater noster.
 Now turne we to oure labour,
 And lat vs speke of Arthour :
 He cast on herte sone
 Arthur is preparing to cross the mountains to Rome,
 536 After þat to go to Rome,
 And spak of Passage & hys wey
 Forth ouer Moüt Joye.
 And sone after vpon an owr
 when he hears of Mordred's treachery ;
 540 He hurde of Mordred the tretour

¹ Pughe's abridged Dictionary gives *taw*, *v.a.* be still ; *taw*, *s.m.* and *adj.* quiet, silence, silent ; *paid*, *s.m.* a cessation, quiet ; *bront*, *a.* nasty, filthy, surly. Or, says Dr. Benj. Davies, you must take as equal to the modern Welsh *wr*, man, if it is not English ; *peyd* is cease, pause ; *taw*, be silent.

- That hadde all þis lond on warde—
 Euyff moot such fare, and harde!
 Who may best bygyle a man
- 544 But such as he tryst vpan?
 þer ys no man wel nye, y tryste,
 þat can be waar of hadde wyste.—
 Mordred, þis falss Man,
- 548 Much sorw þo bygan;
 He stuffed alle castells
 Wyþ armyre & vytells,
 And strenghted hym on eche syde
- 552 *Wyth* Men of contreys ferre & wyde :
 He toke þe qweene, Arthoures wyff,
 Aʒenst goddes lawe & gode lyff,
 And putte heore to soiourne þo
- 556 At Euerwyk (:): god ʒyf hym wo.—
 Yhork ys Euerwyk (:)
 & so me calleþ hyt.—
 Arthour aryved at Whytsond
- 560 *Wyth* gret Myght & strong hond,
 And Mordred sainʒ fayl
 ʒaf hym þo a strong batayl;
 Many a man, as y rede,
- 564 þat day was þere dede;
 Arthoures newew Waweyn
 þat day was þere y-slayn,
 And oþer knyʒtes Many moo :
- 568 þan Arthour was heuy & woo.
 Mordred fly toward Londoun;
 He most nat come in þe toune:
 þan fled he to Wynchester
- 572 And *wyth* hys Mayn^e kep hym þer;
 And Arthour on gret haste
 Pursywed after hym faste.
 Mordred *wyth*oute fayle
- 576 Fled in-to Cornewayle.

[leaf 46.]

how the traitor
had seized the
queen, his (Ar-
thur's) wife,and put her at
York.Arthur then
comes home,

kights Mordred,

and Gawain is
slain.Mordred flies to
London,and then to Corn-
wall.

- The qwene wyþoute lesyng
 Hurde of þis tydyng,
 And how Mordred was flow,
 580 And how to Cornewale he hym drow.
 Heo of Merey hadde noon hoope,
 Ther-for he dude on a Russet cote,
 And to Carlyoñ ys preuily Roñne,
 584 And made heore self þo a Noñne ;
 Fro þat place neuer heo wende,
 But of heore lyf þere made an ende.
 Waweynes body, as y reede,
 588 And other lordes þat weere deede,
 Arthour sente in-to skotlonde,
 And buryed ham þere, y vnderstonde.
 Muche folke þerhenne he toke þo,
 592 Of Northumber-lond also
 Fram dyverse places to Arthour come
 Hys wyft to werk & to done :
 Thus he sembled a full gret Ost ;
 596 To Cornewayle he draweþ hym fast
 After þat Mordred þe traytour
 þat hadde do hym Much dyshonour.
 That tretour hadde gret Strength
 600 And fulled þat lond on brede & lengthi,
 Such a bateft as þere was redy þo
 Hadde neuer Arthour byfore y-doo :
 They fowzt tyl þer come down bloode
 604 As a(.) Ryver or (.)a(.) flood ;
 þey fowzt euer sore & sadde ;
 Men nyst ho þe betere hadde ;
 But at þe last Certeyn
 608 Was Mordred & alle hys y-slayn ;
 And Arthour y-bete wyþ wounde,
 He Myght not stonde on grounde ;
 But on lyter ryzt anon
 612 Was browzt to Aueloñ
- The Queen turns nun at Carlyon.
- Gawain
 is buried in Scotland.
- Northern men and others come to Arthur.
- [leaf 46, col. 2.]
- He gives Mordred battle.
- Bellum arthuri apud Camelertorium in Cornubia.*
- Mordred is slain,
 Arthur wounded,
 and carried to Avelon, or Auelona. i. insula pomoruu Glastonia.

- þat was a place fayr & Mur; ;
 Now hyt hootēþ Glastyngbury.
 Ther Arthour þat worthy kyng
 616 Maked hys lyues endyng ;
 But for he skaped þat batēþ y-wys,
 Bretoñs & Cornysch seyēþ þus,
 “ þat he leuyth 3ut parde,
 620 And schaff come & be a kyng aze.”
 At glastyngbury on þe qweer
 þey made Artourez tounge þere,
 And wrote wyth latyn vers þus,
 624 Hic iacet Arthurus, rex quondam, rex que futurus.
 Thys was þus forsoþe ydone
 þe yheer after þe Incarnacione,
 Vyf hundred (.) fourty & two.
 628 Now saue vs alle fra woo
 Ihesu cryst, heuenly kyng,
 & graunt vs alle hys blessing ;
 And þat hyt Moote so be,
 632 Seyēþ alle Pater & Aue.
 ¶ Pater noster / Auc /
 Ho þat woff more loke,
 Reed on þe frensch boke,
 And he schaff fynde þere
 636 þynges þat y leete here.
 But yf þat god wolle graunte grace,
 y schaff rehercy in þis place
 Alle þe kynges þat after were,
 640 And what names at þey here ;
 And ho þat woff þeyre gestes loke,
 Reed on þe Frensch boke. Amen fiat.

Glastonbury,
 where he dies,

and is buried,
 A.D. 542.

Anno domini
 quingentesimo
 quadragesimo
 secundo.

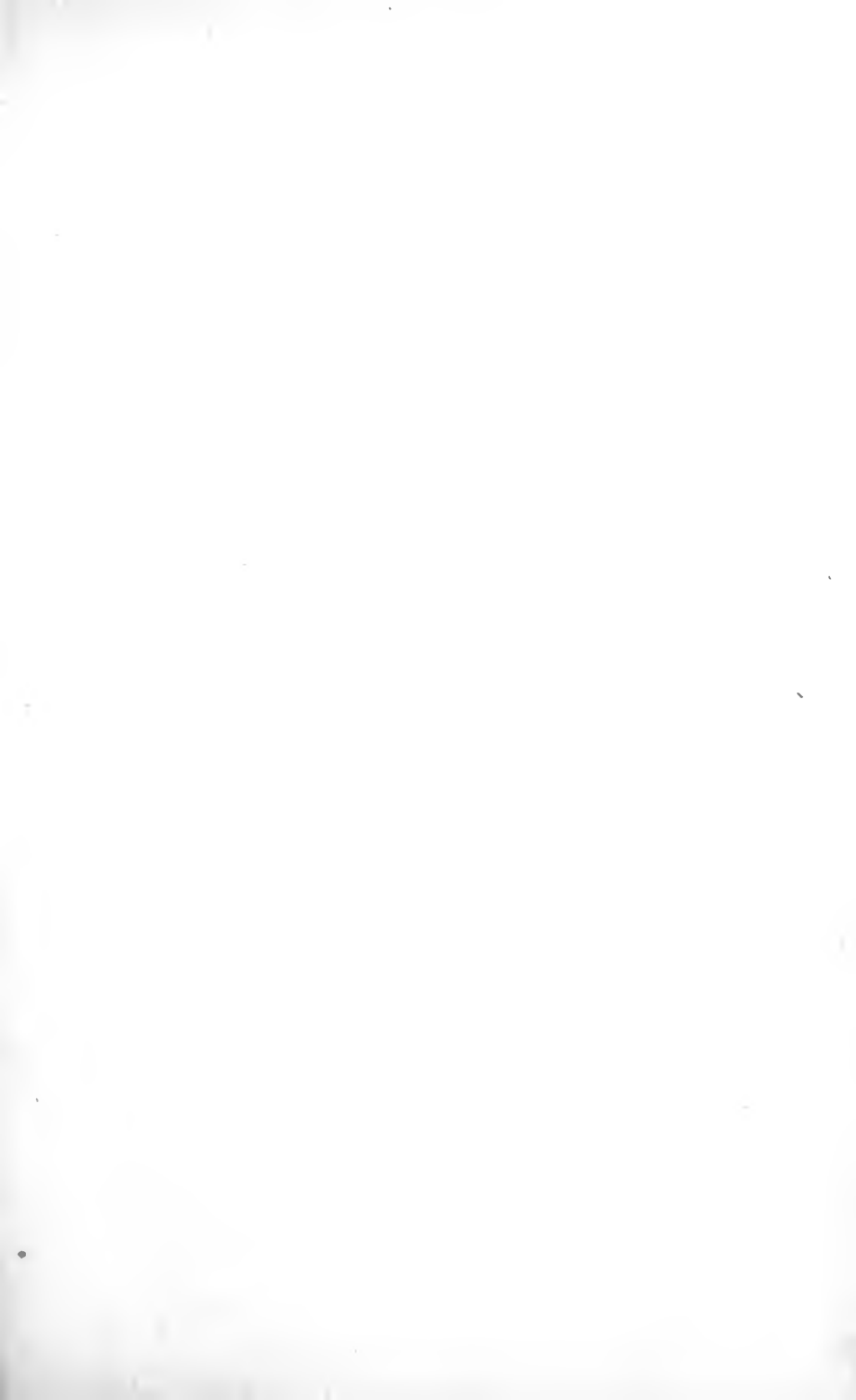
Read the French
 Book for the rest.

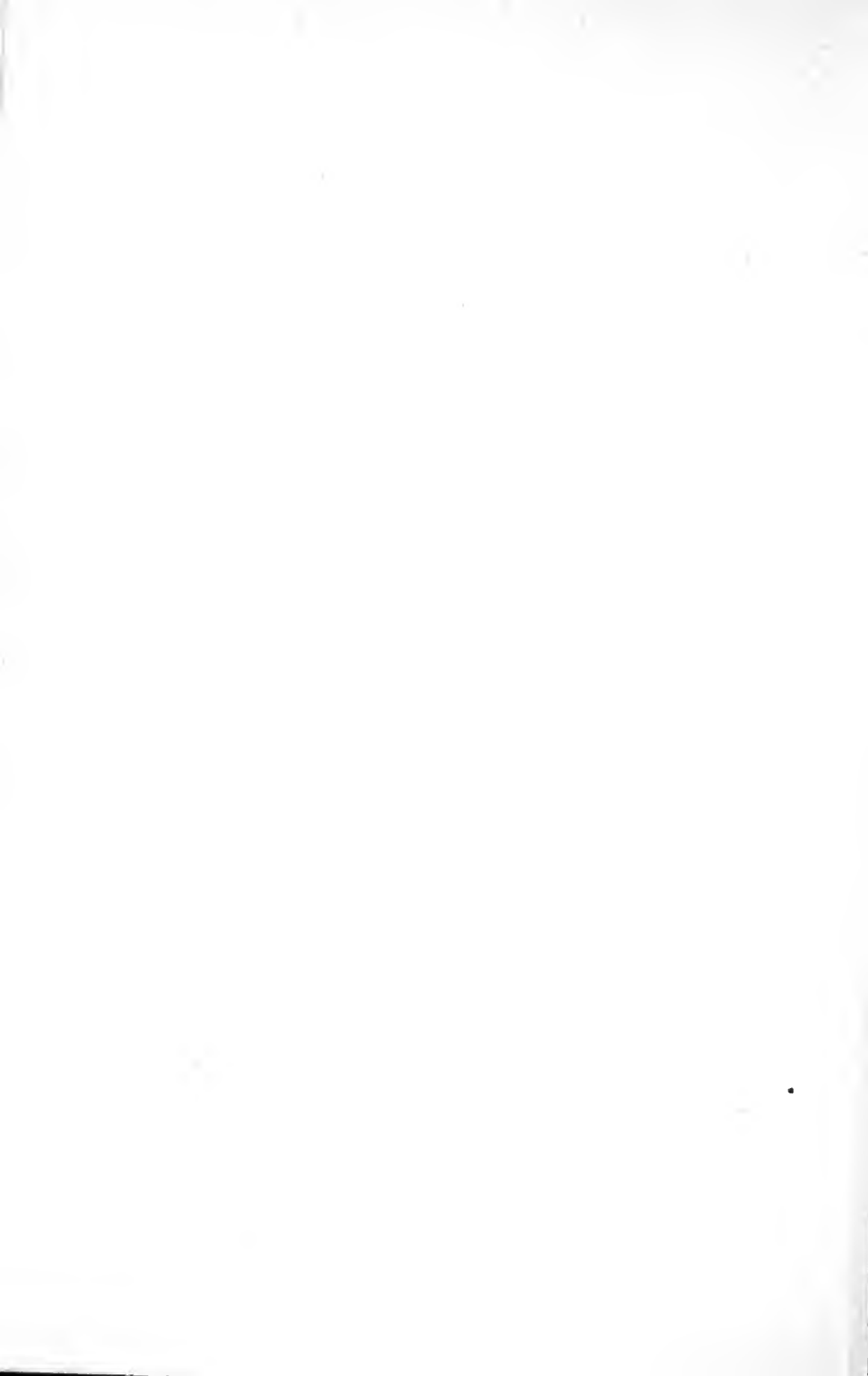
[On the back of leaf 46 follows : ‘ *Destructio christianitatis / Et reformatio eiusdem. Constantinus. Post Arthorum regnavit Constantinus, filius Cadur, Comitum Cornubie, nepos Arthuri / iste constantinus interfecit duos filios Mordredi spurios, qui Moverunt bellum contra eum propter patrem eorum, &c., &c.*]



W O R D S.

- a, he, l. 370.
 alowte, l. 116, bowed down to.
 aspye, *sb.* espial, l. 416; *vb.* ascertain, ll. 202, 268.
 ayhe, again, l. 126.
 beeme, *sb.* ? noise, display, from A.S. *béme*, a trumpet, l. 108.
 doelle, l. 101, sorrow.
 falde, l. 480, felt, l. 472; field.
 foon, l. 434, foes.
 fusoun, gain, victory, l. 476. L. *fusio*, outpouring, plenty; common in Scotland for 'pith, bottom.'
 fyched, pierced, l. 462.
 goom, man, l. 166.
 gysarme, l. 463. *Hallebarde, pique, hache.* Roquefort.
 hadde wyste, l. 546, had I known (how it would have turned out). See Nares, and the Poem "Beware of had-I-wyst," that he quotes. "Beware of *had-I-wyst*, whose fine brings care and smart."
 hawted, exalted, l. 113.
 he, she, l. 582.
 heo, l. 581, she.
 helyth, cover (or pour out, *hela* Wilts., *hale* Dorset.), l. 407.
 hente, l. 96, took; l. 466, received.
 hulle, l. 399, hill.
 last, lest, l. 289.
 leete, l. 636, leave, omit.
 loghynge, lodging, l. 344.
 lynage, descendant, l. 269.
 meyntenaunt, l. 383, presently, soon.
 muchelnesse, *sb.* muchness, number and power, l. 439.
 mynde, remembrance, l. 527.
 nyst, l. 606, ne wyst, knew not.
 oo, one, l. 49, 135.
 pyght, l. 455, pitched.
 raply, l. 87, quickly.
 rees, l. 524, rush, stir?
 remes, l. 209, realms.
 sayle, assail, attack, l. 12.
 seley, slain, l. 212.
 skyle, *sb.* reason, l. 17.
 souez (?), sough, moan, l. 88.
 that, ye who, l. 1; those who, l. 42, 84.
 theoband (l. 178), is, I expect, miswritten for theodand; A.S. *þeodan*, to join; *ge-þeod-an*, to join, associate.
 therhenne, thence, l. 591.
 tho, l. 138, then.
 toke, gave, l. 329.
 trywage, l. 270, 288, truage, tribute.
 venge, have revenge, take vengeance, l. 530.
 verament, truly, l. 32.
 was, whose, l. 248.
 whas, whose, l. 198, 201.
 wood, wild, mad, l. 211.
 ydoon, done, spent, l. 72.
 ye, l. 299, eye.
 ylete, let, l. 194.
 ytake, taken to, given to, l. 272.
 y-vere, together, l. 460.
 ywyss, certainly, l. 46.





The Minor Poems

of

William Lander.

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The Minor Poems
of
William Lauder,

Playwright, Poet, and Minister of the Word of God,

(mainly on the State of Scotland in and about 1568 A.D.,
that year of Famine and Plague).

1

- I. Ane Godlie Tractate or Mirroure (showing who are grafted into Christ, and who not; exposing the Devilish Doctrine of the Papists; and denouncing the Swinish & Hellish Greediness of the False Protestants)
- II. The Lamentation of the Pure, twiching the Miserabill Estait of this present World, 1 Febr. 1568.

2

- III. Ane Prettie Mirroure or Conference betwix the faithfull Protestant and the Dissemblit False Hypocreit.
- IV. Ane trew & brene Sentenciour of the Nature of Scotland twiching the Interteinment of Virtewus Men that laketh Riches.
- V. Ane Gude Exempill be the Butterflie, instructing Men to hait all Harlottrie.

EDITED FROM THE UNIQUE ORIGINALS BELONGING TO
S. CHRISTIE-MILLER, ESQ., OF BRITWELL,

BY

F. J. FURNIVALL, M.A., TRIN. HALL, CAMB.,

EDITOR OF 'BALLADS AND POEMS ON THE CONDITION OF ENGLAND IN HENRY VIII'S AND EDWARD VI'S REIGNS (INCLUDING THE STATE OF THE CLERGY, MONKS, AND PRIARS), &c. &c.'

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCCLXX.

PREFACE.

LET us give the first place to this fresh information concerning Lauder, by the writer to whom the Preface to our first poem by that author owes all its worth.

Additional Note, by Mr Laing.¹

In the notices of WILLIAM LAUDER prefixed to the edition of his *Compendious Tractate* by the Early English Text Society in 1864, I happened to overlook the earliest mention of the name of this old Scottish Poet which occurs in the Treasurer's Accounts.

After the death of King James Vth in December, 1542, leaving an only daughter, Mary Queen of Scots, an infant of a few days old; James, Second Earl of Arran (created by the King of France Duke of Chatellerault, in 1548) was chosen Regent or Governor of Scotland; he being declared as next in succession to the Crown, had the young Queen died without issue.

It is easy, therefore, to suppose that the nuptials of his eldest daughter, Lady Barbara Hamilton, in 1549, would be celebrated with more than ordinary splendour. Accordingly we find in these Accounts several payments connected with this marriage in February, 1548-9. One was²,

Item, to Williame Lauder, for making of his Play, and expensis maid thereupon xj li v. s (£11 5 s.)

But no indication is given of the character of the Play. It was, most likely, a kind of pageant.

¹ The half-page below is printed also on p. xi of the Second and revised Edition of the *Office*, 1869. ² See p. vii.

In connection with this happy event, the following extracts from the Treasurer's Accounts may be of interest to some readers, while they serve to correct an error which is repeated in the various Peerages of Scotland, and Genealogies of the Hamilton Family.

COMPOT. THESAUR. 1546—1550. (General Register House.)

Expensis debursit be my Lord Governouris preceptis and speciall command.

- 1548 Item, ix. Augussti, to my Lord Governouris eldest dochter, Lady Barbara, at hir passing to the court to the Quennis grace, to be hir ane gown. vij. elnis fyne blak welwote, price of the eln, *iiij. li. iiij. s.* *Summa, xxv li iiij s*
- November. We find entered, be the Governouris command, several furnishings for claithis to his Graces servitour Jacobus Narratius Francheman quha wes ordainit to await upoun his Graces eldest dochter and my Lord Gordoun hir spouse to lerne and instruct thame.
- The Quenis Grace [Mary Queen of Scots] being suspect of the Pest, the Treasurer paid for the expensis of his Graces dochter Lady Barbara, eight dayis in Alexander Guthries chalmer in the Castle-hill, being with hir in company with three other gentlewomen with thair servantis *ij li xix s iiij d*
- December. Ane rob ryall of purpore welwote [velvet] to Lady Barbara, aganis hir mariage; and various other articles of dress.
- 1548-9 January. Item to the Goldsmythis to be maid in ringes targettis and otherris toyes to be given at the mariage of Lady Barbara *J^cxix li v s*
- Item to the Goldsmythis for the warkmanship of thir crownis quhilk wes maid in 12 targettis 10 taiblattis and hartis 5 pair of braislattis ane chene and 30 ringis *xxxvij li xij s viij d*
- Item, a gown of quhite dalmes begaryed with quhyte welwote to Elizabeth Hammiltoun dochter to vmquhil James Hammiltoun of Stanehouis aganis the day of Lady Barbaras mariage, &c.
- Various payments for furnishings for clothes to the Lady Barbara, amang which is a fine tannye welwote gown with syde tailis.
- Also for clothes to my Lord Gordoun; along with furnishings given to my Lady Huntley to be disponit in lyfrayes at the mariage.

- 1548-9 Item gevin to the Lady Barbara to offer, the day of hir
 mariage xxij s vj d
- Item to the Quenis Grace Tailzeour for making of Lady
 Barbaras claithis xj li xvij s ix d
- Item to his servant in drinksilver xiiij s
- February. Item to foure Duchemen, quha with thair
 trumbis playit before Lady Barbara, at hir incuming fra the
 kirk xj li v s.
- Item, to Monsr. Dersyeis four trumpettis in ix crownes of
 the Sone x li ij s vj d.
- Item, to the Quennis Violarris xj li v s
- Item, to ane Fydlar, quha playit at the mariage x s.
- Item, be my lorde Gouvernoures speciall commande, gevyn
 in name of touchar,¹ with his Graces eldest douchter,
 mareit upoun the Lorde Gordoun, the sowme of v^m (5000)
 markis; quhair of rebaitit to the Erle of Huntlie, restand be
 his L. of the pensioun of Aberdene 3000 markis, sua only
 2000 markis payit ij^m ij^c xxxiiij [li] vj s viij d
- Item, be my Lordis precept to Helene Ross, to stanche hir
 bairdre and ewill toung.²
- Item, be his Graces commande to his Graces Scrybe, Neill
 Laing, to by him claithis xxij li
- Item, to Williame Lauder, for making of his play and ex-
 pensis maid thairupon xi li v s.
- *March.* Item, to Lady Barbara at her departing to the
 Northland to put in her purs, xi crownis of the sone. xlvi li
- 1549 April. Item, be my Lorde Governoures speciall commande
 to James Dalzell, quhilk he debursit vpon the porter luge
 of his Graces place in Edinburgh, preparing of the keching
 and other necessaris of the said place, aganis the mariage of
 Lady Barbara xx li xs vj d
- 1551-2 Item, xiiij^s. Januarij be my Lord Gouvernoures speciale com-
 mand deliuerit to my Lord Gordoun to support his ex-
 pensis I^e li.

The Duke of Chatellerault continued at the head of affairs until he was constrained to resign the Regency, and on the 12th of April, 1554, the Queen Dowager, Mary of Guise, was proclaimed Regent of Scotland. From that time, any payments connected with his own person or family cease to appear in the Treasurer's Accounts.

From the preceding extracts there cannot be the least doubt

¹ For *tocher*, or marriage portion.

² To stop her abusive and evil speech.

that Lady Barbara's husband was Alexander Lord Gordon, son and heir of George 4th Earl of Huntley. The Peerage writers, on the other hand, say she was the second daughter, Lady Margaret, and state that Lady Barbara was married to James Lord Fleming, ancestor of the Earls of Wigton. In 1549, the name of Lord Fleming is not once mentioned, nor while the Duke of Chatellerault was Governor.

After carefully examining the matter, I think these contradictory statements may be thus explained.

Alexander Lord Gordon, who was married in 1549, died during his father's life, without issue, and his next brother, George, became heir-apparent before April, 1553, as we find him styled in Charters of that date George Lord Gordon. He also married a daughter, the Lady Anne Hamilton, in 1558; and four years later he succeeded to the Earldom of Huntley. He died in May, 1576.

James, fourth Lord Fleming who succeeded his father in 1547, on the 21st of December, 12th year of Mary [1554], granted by Charter under the Great Seal part of the Barony of Lenzie in favour of Lady Barbara Hamilton, his spouse. He was then a youth, not twenty years of age. Five years later this lady was again a widow, Lord Fleming being one of the three deputies sent to France, who died prematurely on their return in December, 1558, not without strong suspicions of having been poisoned. He left one daughter, who afterwards married for her first husband Sir John Maitland Lord Thirlestone, High Chancellor of Scotland.—*D. L.*

In these *Minor Poems* Lauder appears as a sterner and more earnest Reformer than in his *Office and Dertie of Kyngis* written thirteen years before; and our estimate of him must rise accordingly. The *Office*, printed in 1556, was 'laitlie compylit be' him. We may fairly ask 'what in that year, or the years just before, should have made our Poet think specially of this theme; what Kyng or Ruler in his own land he wished to advise,—for he could hardly hope that his words would reach any other than Scotch ears—?' Works like the *Office* are generally called out by some special occasion:—compare

the advice to the 'kingis of tender age' (p. 49, line 1658) in the *Lancelot of the Laik*, edited for us by Mr Skeat, which he shows was probably meant for the young James III., ab. 1478 A.D.; and as Lauder had a special cause for writing his *Minor Poems*, so I believe that he had one for writing the *Office*. In 1554, Mary of Guise, the French mother of the infant Queen, not yet thirteen, was made Regent of Scotland. Her misrule of the land was to be great, though of her "it was justly said that her talents and virtues were her own; her errors and faults the effect of her deference to the advice of others, and especially of her aspiring brothers."¹ Her first act almost was,

The Queene chaunged al the Officers, & made the Earle of Cassels thresorer, and Veilmort a Frenchman Contrroller; also an other Frenchman called Monsieur Rubie, keeper of the great seale, in place of the Earle of Huntley, who was Chauncellour, and then in warde. These mens counsell, and Monsieur Doysels, she vsed principally in al things. (Holinshed, *The Hystorie of Scotland*, i. 482, col. 2, ed. 1577.)

Mary of Guise was a strong Papist; she was to try, at least, to persecute the Protestants, and for that end to plunge Scotland into the civil war, from the troubles of which and her own dropsical disorder she died in 1560. Coming events cast their shadows before. In 1555 and 1556, Lauder might well have seen special reason, in the temper of Mary of Guise and her advisers, to think and to write 'On the Office and Dewtie of Kyngis', as well as that of 'Spirituell Pastoris and Temporall Iugis'.

After that, he wrote for Queen Mary's first marriage in the summer of 1558,—when she was but sixteen,—a Play (Mr D. Laing's biography, *Office*, p. vii.). Then came the Reformation in 1560, the beautiful young widowed Queen's return to Scotland in 1561 (Aug. 19), and her second marriage, on the 29th of July, 1565, with the handsome, dissolute, vicious, and passionate Darnley, who was thereupon proclaimed King of Scotland. It would have been well for Darnley had he pondered over Lauder's warning on 'quhat sall becum to kyngis that contynewis in Iniquitie, and neclectis thair offices,' how

¹ Sir W. Scott's *Hist. of Scotland*, ii. 65.

' 3our vitious lyfe, and couatyce,
 And the abusyng of 3our offyce,
 Vsand 3our fleschelic vane plesuris
 Oppressand 3our pure creaturis,
 And 3our fals glosing of the wrang,
 Sall nocht mak 3ow to rax heir lang.'

Office, p. 7, l. 127-132.

His strangled corpse in the garden near the Kirk of Field¹ on Sunday night, the 9th of February, 1567, need not then have turned Lauder's words into a prophecy; a prophecy fulfilled again in Mary's own abdication five months afterwards. Her infant son, little more than a year old, was crowned at Stirling on the 29th of July, 1567.

Well, the dissolute Darnley's accomplices murder her favourite Rizzio in Mary's presence. A few hours after she has left her husband, he is murdered, and his house is blown into the air—undoubtedly, I think, with her connivance²—by the hirelings of a greater—and an ugly—brute, whom she marries, after he has, to secure her, divorced his own wife. Mary's abdication follows; her imprisonment too; civil war breaks out; famine and pestilence ravage the land; selfishness and self-seeking abound; and at last Lauder speaks,—not to kings, but to People; not to point the moral of his earlier work; facts did that;—but because of the social wrongs around him, of 'the miserabill estait of this present world;

This world is war nor euer it was!
 Full of myscheif and all malice! . . .
 How lang, Lorde, sall this world indure?

In 1568 there was enough in the political condition of Scotland to make any patriot raise his voice. What especially was there in the social and moral state of the country to make it needful for a faithful Minister of the Word of God to speak out?

First, Famine; secondly, Plague, says Chambers's *Domestic Annals of Scotland*, both of which called forth a hellish display of the greed and selfishness of the rich, and not only made Lauder

¹ The name of the Church near which was the house in which Darnley was blown up by Bothwell and his men.

² See J. Hill Burton's *History of Scotland*, iv. 344-5, ed. 1868.

indignant, but good Dr Gilbert Skeyne sad. First, then, of the Famine :

“1567-8. In consequence of an extremely dry summer, the yield of grain and herbage in 1567 was exceedingly defective. The ensuing winter being unusually severe, there was a sad failure of the means of supporting the domestic animals. A stone of hay came to be sold in Derbyshire at 5*d.* (*Holinshed's Chronicle*), which seems to have been regarded as a starvation price. There was a general mortality among the sheep and horses. In Scotland, the opening of 1568 was marked by scarcity and all its attendant evils.

‘There was,’ says a contemporary chronicler (*Historie of King James the Sext*, 1825), ‘exceeding dearth of cornes, in respect of the penury thereof in the land, and that beforehand a great quantity thereof was transported to other kingdoms : for remeid whereof inhibitions were made sae far out of season, that nae victual should be transported furth of the country under the pain of confiscation. even then when there was no more left either to satisfy the indigent people, or to plenish the ordinar mercats of the country as appertenit.’”

¹‘For the entres of the next 3eir, 1568, thair was exceeding dearth of cornes in respect of scant in the countrey, that so mikle was transportit to other kingdomes : for remeid quhairoff, inhibitions were maid so farr out of season, that na victuall should be transportit out of the contrie under the paine of confiscatioun : even quhen thair was na mair ather to satisfie the people, or to plenish the common mercattis of the countrie as appertenit.’ *The Historie of King James the Sext*. Ed. M. L[aing.] Edinburgh, 1804, p. 33-4.

Let the reader now turn to lines 456-497 of Lauder's *Godlie Tractate*, p. 17-19 below, and see what he says of this Dearth, and how he lashes the greedy rich who let the poor die without mercy, while they, every fat Sow of them, feed and flatter one another :²

¶ 3our gredynes, it stinkⁱs and fylis the air ! 468
I vg³ 3our Murthour and Hirschip⁴ to declair !
For thocht 3e sla nocht pure men with 3our knyues,
3it with 3our dearth 3e tak from thame the lyues.

¹ As the first published copy varies a little from the other, I give it in a second column.

² See too p. 26, l. 9-12.

³ shudder, loathe.

⁴ harrying, plundering.

- ¶ Quhat differs dearth from creuell briganrye, 472
 Quhen that 3e mak the Pure for hunger dye?
 No thing at all, most trewlie to conclude,
 Except of thame 3e do nocht draw the blude,
 For 3e contryne¹ thame,—as wyse men merkis and seis,—
 Till one of thir two grit Extremitais;
 Till vtter hirschip,² with bying of thair fude;
 And want tha money? than schortlie to conclud, 480
 Thair is no credeit, bot of Necessitie,
 The Pure Broder, for Hunger he man die.
- ¶ God send 3ow nocht *the* Uietall of the ground
 That 3e the pepill suld Fameis and confound;
 Bot that 3e sould thair-of gude Stewarts be, 484
 Helpand the Pure in thair necessite.
- ¶ Wo be till him that hurdis vp his Corne,
 Syne kepis it vp to dearth, fra morne to morne³!
 Bot Gods blissing sall lycht vpon his head, 488
 That lat's it furth, that pure men may get bread.
- ¶ Bot as 3e cloise 3our Girmallis frome *the* puris,
 Quhilkis now thairby grit miserie induris,
 So God sall cloise on 3ow, for 3our grit Sin, 492
 His Heauinlie Porte, quhen *that* 3e wald faine cum in.
- ¶ So on this wyse quhen *that* 3e scourge the pure,
 God sall 3ow Plaig agane for that, be sure!

Secondly, on the people thus weakened by want, fell the Plague.

“In 1568, Edinburgh and other parts of the country suffered grievously from the plague:

‘The plague beginning to rage in Edinburgh, in a dreadful and destructive manner, the following Regulations and Orders were made by the Council, to prevent its spreading.’

“These ‘Statuts for the Baillies of the Mure and ordering of the Pest’ you will find in Maitland’s *History of Edinburgh*, p. 31, etc.” (D. Laing.)

Here, too, Chambers helps us by his extracts from the *Diurnal* and Dr Skeyne, and his account of the measures taken in Edinburgh to stay the plague, for which the reader must refer to the *Domestic*

¹ ? *Contraindre*, constrain; or, ‘contrive.’

² scarcity, want. (As the effect of devastation. *Jamieson*.)

³ The modern Political-Economy defence of the hoarders is all very well when you have a proper Poor-Law, though there are limits to the doctrine even then; but when you’ve nothing that can be called a Poor-Law, as in 1568 (see Sir G. Nicholls’s *Hist. of the Scotch Poor-Law*), matters are altered.

Annals, or *Maitland*, as above. The extracts from Skeyne I enlarge, as I like the man.

1568, Sep. 8. 'Ane called James Dalglish, merchant, brought the pest int[o] Edinburgh.'—*Diurnal of Remarkable Occurrents in Scotland*, 1513-75 (Maitland Club, 4to. 1833).

¹ 'Sen it hes plesit the inscrutabil Consall and Iustice of God, (Benevolent readar) that this present plaig and maist detestabil diseise of Pest, be laitlie enterit in this Realme, it becummis euerie one in his awin vocacione to be not only most studious, be perfection of lyfe, to mitigat apperandlie the iuste wrathe of God touart vs, in this miserable tyme: Bot also to be maist curagijs in suffering of tranail, for the advancement of the commoun weilth. I, beand mouit in that part, *seand the pure of Christ inlaik*;² without assistance of support in bodie, al men detestand aspectioun, speche, or communicatioun with thame, thought expedient to put schortlie in wryte (as it hes plesit God to supporte my sober knowlege) quhat becummis euerie ane baith for preseruatioun and cure of sic diseise, quhairin (gude readar) thou sall nather abyde greit eruditioun nor eloquence, bot onlie the sentence and iugement of the maist aencient writaris in medicine expressit in vulgar langage without poleit or affectionat termis.'

The second passage in which Skeyne speaks of the cruel neglect of the poor by the rich is at the end of his treatise. After he has told people that the advice of Physicians is necessary, because every one is blinder than the mole in such things as concern their own health,³ he adds,

'And besyde that, euerie ane is becum sa detestable to vther (quhilk is to lamentit). *And speciallie the pure in sicht of the riche, as gif thay var not equall with thame twichand thair Creatioun, bot rather without saule or spirite, as beistis degenerat fra mankynd.* Quhairfoir lat vs hymble our selfis in presence of our God and Father of all consolatioun, that be the intercessioun of Iesus Christ our Saluour, and of his mercy & grace, he will indue vs with the

¹ *Skeyne's Tracts, Bannatyne Club*: 'To the Reader.'

² want, (and thence, as here,) perish.

³ 'Considerand always as thair is diuersite of tyme, cuntray, aige and consuetude to be obseruit in tyme of ministratioun of ony medicine preseruatiue or curatiue, ewin sa thair is diuers kyndis of pest, quhillkis may be eisely knawin and diuidit be weil lernit Phisicianis, quhaiis conseil in tyme of sic danger of lyfe is baith profitabile and necessar, in respect that in this pestilenciall diseis euerie ane is mair blind nor the Moudenart [mole] in sic thingis as concernis thair awin helth.'—p. 44, *Skeyne's Tracts, Bannatyne Club*.

spreit of repentance, that vnfenzeitlie we may conuerte vs vnto him, reformand our deprauat and corrupt leuing in tymis by past; And also apply ourselfis in tymis cumming, to the obedience of his Godly will and obseruing of his commandementis, that thairby he may not onlie remoue sic punischment and Plaig frome vs, Bot also that baith riche and puir may leue in sic Godly and ciuill societie, as may be agreable to his godlie will, that finallie we may be participant of his kingdome preparit for his Electe fra the beginning.'

The good Doctor gives plenty of directions and prescriptions how to treat the plague, but, as above seen, his first call is to repentance:—

'The principal preseruatiue cure of the pest, is, to return to God, quha is maist puissant, with ane affectionat and ardent will and hart, to imploir the support of his Maiestie, be the intercession of his deir Sone Iesus Christ, to pacifie his wrathe aganis vs, takand away sic punischment: and as he hes saifit vs fra eternall deithe, so he wald saif vs fra sick corporall dethe, quhilk iustlie for cure demeritis persecutis vs. Thairfor, not pretermittand sic support as it hes plesit his Godlie will to schaw vs, be guid succes of dew prescriptioun of nature, be quhilk meanis reasone preseryuis preseruatioun to consist in twa thingis: first to prepar the bodie apte to purgatioun: Secundly to mak it quhilk may offend debile in actione or impresioun¹.—(*Skeyne's Tracts*, p. 17.)

"This pestilence," says Chambers (*Dom. Ann.* i. 55), "lasting till February [156⁸], is said to have carried off 2500 persons in Edinburgh, which could not be much less than a tenth of the population."

Before we quit the Plague, let us notice that during it, one George Bannatyne, a Scotch lawyer's son, retired alone—not like Boccaccio's feigned ten (seven fair ladies, and three lovers of some of them) to their country-house, near Florence, for ten days, during the terrible Black Plague of 1348—into the country, and there for three months copied into his *Ballat Buik* '372 poems covering no less than 800 folio pages.'² It's an ill wind that blows nobody good.

¹ Under Nov. 18, 1568, Chambers says, "In this time of dearth and pestilence, the council of the Canongate providently ordained that 'the four-penny loaf be weel baken and dried, gude and sufficient stuff, and keep the measures and paik [stroke] of twenty-two ounces;' 'that nae browsters nor ony tapsters, sell ony dearer ale nor 6d. the pint;' and 'that nae venters of wine buy nae new wine dearer than that they may sell the same commonly to all our sovereign's lieges for 16d. the pint.'"—*Dom. Ann.* i. 58.

² *Domestic Annals*, i. 58: "A pleasing memorial of this visitation remains in the Manuscript Collections of George Bannatyne, after three months' labour,

On the Harlotry of which Lauder complains in his *Godlie Tractate*, p. 19,

¶ I neid nocht rekkin 3our filthye Harlotrie :

It is so knawin, our alquhair, oppinlie ;

Quhilk to rehearse, It mak[i]s me abhor, 500

and to dissuade men from which, he wrote a separate poem, the *Gude Exempill*, p. 38, below, we may compare the following article from the General Assembly of the Kirk and Nobles, &c., to the Queen in 1565, printed in Knox's Works, vol. ii., p. 486 :

‘Fifthly, That such horrible crimes as now abound within this Realme, without any correction, to the great contempt of God and his Word ; such as Idolatry, blasphemie of God's name, manifest breaking of the Sabbath-day, witchcraft, sorcery, enchantment, *adultery, manifest whoredome, maintenance of bordals*, murther, slaughter, oppression, with many other detestable crimes, may be severely punished ; and Judges appointed in every province and diocesse, for execution thereof, with power to do the same and that by Act of Parliament.’—*Articles of the General Assembly met in Edinburgh on the 25th June, 1565.*

Going back three years earlier, we find another complaint of the Kirk, which we may quote, not only because it dwells on the general vices of the people, but also touches the superstition of the Mass, and the debauched lives of the Romish clergy, on which Lauder dwells on p. 13 of his *Godlie Tractate*, and which Lyndesay lashed so bitterly in his *Satyre*, p. 422-3, 452, 481, 498 (on Prelates' daughters, &c., 518, 523), 504-6, 517, 534, 538, &c. of the Society's edition. The complaint also notices the sad state of the poor labourers, and the iniquitous cheating of the poor Ministers by the nobles, who kept back their scanty salaries and made them live a beggar's life, a subject to which we shall return below (p. xx.).

In ‘The Supplication of the Assemblie of the Kyrk,’ 29 June, 1562, to the Queen and her Privy Council, *Knox's Works*, ii. 338-41, the Assembly say :

—and hard work it must have been,—as appears from the Valedictory Address at the end of the Preface :

‘The Wittar to the Readare.

Heir endis this Buik, writtin in tyme of pest,

Quhen we fra labor was compeld to rest,

In to the thre last moneths of this yeir, &c.’ [1568].”—D. Laing.

‘that your Grace and Counsall may understand what be the thingis we desyre to be reformed, we will begyn at that quhilk we assuredlie know to be the fontane and spring of all other evillis that now abound in this Realme, to wit, That idoll and bastard service of God, the Messe; the fontane, we call it, of all impietie, not only becaus that many tack boldnes to syn be reassone of the opinioun which thei have conceaved of that idoll, to wit, That by the vertew of it, thei get remissioun of their synnes; but also becaus that under the cullour of the Messe, are hoores, adulteraris, drunkardis, blasphemaris of God, of His holy Word and Sacramentis, and such other manifest malefactoris, manteaned and defended: for lett any Messe-sayare, or earnest manteanar thair of, be deprehended in any of the foirnamed crymes, no executioun can be had, for all is done in haiterent of his religioun; and so are wicked men permitted to live wickedlie, clocked and defended by that odious idoll.’

This causes the
Queens religioun
to have many
favouraris.

‘The Secound that we requyre, is punishment of horrible vices, sic as ar *adultery, fornicatioun, open hurdone*, blasphemye, contempt of God, of his Word, and Sacramentis; quhilkis in this Realme, for lack of punishment, do evin now so abound, that syne is reputed to be no syne. And tharfor, as that we see the present signes of Goddis wrath now manifestlie appear, so do we foirwarne, that he will stryck, or it be long, yf his law without punishment be permitted thus manifestlie to be contempned. Yf any object, that punishmentis can nott be commanded to be executed without a Parliament; We answer that the eternall God in his Parliament has pronounced death to be the punishment for adulterye and for blasphemye; whose actis yf ye putt not to executioun (seing that kingis are but his lieutenantis, having no power to geve lyefe, whair he commandis death,) as that he will reputt you, and all otheris that foster vice, patronis of impietie, so will he nott fail to punishe you for neglecting of his judgementis.

Grudgeing of the
nobillite one
against other.

Our Third request concerneth the Poore, who be of thre sortis: the poore lauboraris of the ground; the poore desolat beggaris, orphelyns, wedoes, and strangaris; and the poore ministeris of Christ Jesus, his holie evangell, quhilk ar all so crewallie entreated by this last pretended Ordour taeken for sustentatioun of Ministeris, that thair latter miserie far surmonteth the formar. For now the poore lauboraris of the ground ar so oppressed by the creualtie of those that pay thair Thrid, that they for the most parte advance upoun the poore, whatsoever they pay to the Quene, or to any other. As for the verray indigent and poore, to whome God commandis a sustentatioun to be provided of the Teyndis, they ar so dyspised, that it is a wonder that the sone geveth heat and lycht to the earth, whair Godis name is so frequentlie called upoun, and no mercy (according to his commandiment) schawin to his creaturis. And also for the

Ministeris, thair lyvingis ar so appointed, that the most parte shall lyye but a beggaris lyef. And all cumeth of that impietie, that the idill bellies of Christis ennemyes mon be fedd in thair formare delicacie.'

Against these, and other vices that Lauder denounced, his threat, as he wrote, was being fulfilled, though the poor, as usual, got most of the punishment that ought to have fallen on the rich :

For Disobedienc vnto Gods wourd, 628
 3e sall be Plagit with Hunger, Pest, and swourd,
 With Hirschip, Fyre, with Dearth, and Pestelence,
 Because 3e Sin aganis 3our Conscience ; (*Godlie Tractate*, p. 22) ;

and the scenes around him justify his outcry in his *Lamentation* :

¶ For to behauld this Miserie,
 My breist in baill it dois combure ;
 Sen reuth is none, nor 3it Pitie,
 How lang, Lord, wyll this warld indure ? 84

As a proof that the evils of which Lauder complains were of some standing, we may quote from the very striking and socially-valuable poem of Alexander Scott, 'Ane Nex-Yeir Gift to the Quene Mary, quhen scho come first hame,' 1561. The coincidence is marked of the lines in italics below, and the 'Works to agree with Words' (*Godlie Tractate*, p. 23), the 'Gredie Idole Auerice' (*ib.* p. 20, l. 547), 'Couatyce a worse Idol than the Mass' (p. 21-2, l. 601-2), the grasping Landlords, the Labourers and Tenants turned out of their holdings (*ib.* p. 19-20, l. 528-536).

¹ 'As Beis tak Wax and Honey of the Floure,
 So does the Faithful of God's Word tak Fruit ;
 As Wasps receive frae aff the same but sour,
 Sae Reprobates the Scripture dois rebute,

¹ pp. 8—11 of *Ramsay's Evergreen* ('Leicester to Mary'). This bad copy having been set before I knew of Mr David Laing's excellent edition of Alexander Scott's Works from George Bannatyne's MS, 1568 A.D., I add Mr Laing's text here ;—Scott is a man we ought to know more of in England :—

As bëis takkis walx and honye of the floure,
 So dois *the* faythfull of Goddis word tak frute ;
 As waspis ressauis of *the* same bot soure,
 So reprobatis Christis buke dois rebute :

Words without Works availeth not a Cute,
 To seis thy Subjects sae in Lave and Feir,
 That Richt and Reason in thy Realm m[a]y rute,
 God give thee Grace agains this gude new 3eir !
 ‘ The Epistles and Evangells now are Preicht,
 Bot Sophestrie or Ceremonys vain ;
Thy People, maist Part, truly now are teicht
 To put away Idolatrie prophane ;
 But in sum Hearts is graven new again,
An Image callit cursd Covetice of Geir ;
 Now to expell that Idol stands up plain.
 God give thee Grace agains this gude new 3eir !
 ‘ For Sum are sene at Sermons, sum sa haly,
 Singand Sanct David’s Psalter on their Buiks,
 And are but Biblists fairsing full their Belly,
 Backbytand Nybours, noying them in Nuiks,
 Ruggand and reivand up Kirk Rents lyke Rukes ;
 Lyke very Wasps against God’s Word mak Weir ;
 Now sic Christians to kiss with Chanters Kirks,
 God give thee Grace agains this gude new 3eir !
 ‘ Dewtie and Detts are driven by Doubleness,
 And Folks are flemit frae 3ung Faith Professors.
 The greatest ay the greidyar, I gess,
 To plant quhere Preists and Parsons were Possessors.

Wordis, without werkis, availzeis nocht a cute :
 To seiss thy subiectis so in luf and feir,
 That rycht and reasoun in thy realme may rute,
 God gife *thé* grace aganis *this* gude new-3eir.
 The epistollis and evangelis now ar prechit,
 But sophistrie or ceremoneis vaine ;
 Thy pepill, maist pairt, trewlie now ar teclit,
 To put away Idolatrie prophaine :
 Bot in sum hartis is gravit new agane,
 Ane Image, callit cuvatyce of geir ;
 Now, to expell *that* idoll standis vp plane,
 God gif *thé* grace aganis *this* gude new-3eir.
 For sum quhen sene at sermonis seme sa halye,
 Singand Sanct *Davidis* psalter on *thair* buikis,
 And ar bot biblistis fairsing full *thair* bellie,
 Bakbytand *nycht*bouris noyand *thame* in nwikis,
 Ruging and raisand vp kirk-rentis lyke ruikis ;
 As werrie waspis aganis Goddis word makis weir :
 Sic Christianis to kiss *with* chanteris kuikis,
 God gife *thé* grace aganis *this* gude new-3eir.
 Dewtie and dettis ar drevin by dowbilnes,
 Auld folkis ar flemit fra 3ung fayth professouris,
 The grittest ay, the greddiar I gess,
 To plant quhair preistis and personis wer possessouris ;

Teinds are uptane by Testament Transgressors.
 Credence is past of Promise, thoct they sweir,
 To punish Palmers, and reproach Oppressors,
 God give thee Grace agains this gude new 3eir !

‘ Puir Folk are famist with their Fassions new,
They fail for Falt that had before at fouth,
Leil Labourers lament and Tennants trew,
That they ar hurt and herrict North and South,
 The Heidsmen have “ *Cor mundum* ” in their Mouth,
 But nevir mynd to give the Man his Meir,
 To quench thir quent Calamities so cowth,
 God give thee Grace agains this gude new 3eir !

‘ Protestands tak the Friers auld Antetewme
 Ready Resavers, but to render nocht,
 So *Lairds uplift Men’s Leiving*, ower thy Rewme,
 And are richt crabit quhen they crave them ocht ¹ :
 Be they unpaid, thy Pursevants are socht,
 To pund pure Commons Corn and Cattle keir,
 To vissy all thir wrangous Warks are wrocht,
 God give thee Grace agains the gude new 3eir !’

On the Sorcery that Lauder denounces in his *Lamentatioun*, l. 33-36, p. 27 below, we need only refer to the many witch-trials of the period, and may quote two passages from Knox’s *Fourt Book of*

Teindis ar vptane be testament transgressouris ;
 Credence is past, off promeiss thoct thaj sweir :
 To punisch Papistis and reproche oppressouris,
 God gif *thé* grace aganis *this* gude new-3eir.

Pure folk ar famist *with thir* fassionis new,
 Thaj fail for falt *that* had befoir at fouth ;
 Leill labouraris lamentis, and tennentis trew,
 That *thaj* ar hurt, and hareit north and south :
 The heidismen hes “ *cor mundum* ” in *thair* mouth,
 Bot nevir *with mynd* to gif *the* man his meir :
 To quenche thir quent calamiteis so cowth,
 God gife *thé* grace aganis *this* gude new-3eir.

Protestandis takis *the* freiris auld antetewme,
 Reddie ressauaris bot to rander nocht ;
 So lairdis vpliftis mennis leiving ouir thy rewme,
 And ar rycht crabit quhen thaj crave *thame* ocht,
 Be thaj vnpayit, thy pursevandis ar socht,
 To pund pure communis corne and cattell keir :
 To wisy all *thir* wrangus workis ar wrocht,
 God gife *thé* grace againis *this* gude new-3eir.

D. Laing’s edition (1821) of Alex. Scott’s *Poems*, pp. 8—10, II, 105—152.

¹ See Lyndesay’s *Satyre*, p. 474, lines 2567-77.

the Progresse and Continuance of Treu Religioun within Scotland (Works, ii. 391), under the year 1563: "Justice-Courtis war halden; thevis and murtheraris war punished; *tra witches war burnt*; the eldest was so blynded with the Devill, that sche affirmed, 'That na Judge had power ower hir.'" Also, p. 357:

'The Erle [of Huntley] immediatlle after his taeken, departed this lyiff without any wound, or yitt appearance of any strock, whair- of death might have ensued; and so, becaus it was laitt, he was cassen over-thorte a pair of crealles, and so was caryed to Abirdene, and was laid in the Tolbuyth thairof, that *the response whiche his wyffs wyttches had gevin* mycht be fulfilled, whay all affirmed (as the most parte say) that that same nycht should he be in the Tolbuyth of Abirdene without any wound upoun his body. When his Lady gatt knowledge thairof, sche blamed *hir principale wiche called Janet*; but sche stoutlie defended hir self, (as the devill can ever do), and affirmed that she geve a trew answer, albeit she spack nott all the treuth; for she knew that he should be thair dead: but that could nott proffeit my Lady. Scho was angrye and sorye for a seassone, but the Devill, the Messe, and *wyttches* have als great credyde of hir this day as thei had sevin yearis ago.'

Another point that evidently came home to Lauder, was the scornful treatment of 'virtewus men that laketh Ryches' (p. 36). He, no doubt, had found himself, and seen others of the able godly men around him, scorned and snubbed by the rich of his time, not allowed to defile the floor of dainty dames (p. 28, l. 57), thrust aside to make room for a rich idiot, a blunt bubo, a beast with bags (p. 36-7), or a flatterer, bragger, or brothel-haunter. As Knox said in his Sermon vpon Sunday the 19 of August 1565, for the which he 'was inhibite preaching for a season' (leaf 14, back, ed. 1566):

"Now haue the wicked their counsels, their thrones, & finally, handeling for the most part of al things that are vpon the face of the earth; but the pore seruants of God are reputed *unworthy of mens presnce*; yea, they are *more vile* before these proude tyrants, *than is very dirt and mire that is troden vnder fote.*"

'Money before Morals' was Society's motto then, as now; and our Reformer was right in denouncing it. Lauder had seen with his own eyes, as he tells us (p. 13, l. 319, below), Popish Cardinals as companions of Scottish Kings: they, corrupt in doctrine, impure in life, oppressors of the poor, as Lyndesay shows in his

Satyre. He now saw his own fellows, pure in doctrine, pure in life, helpers of the poor, treated like beggars by the mere rich. And he rightly told these snobs that God would punish them for their baseness.

The rascally plunder of Church-property by the Scotch nobles—"couetous clawbaks of the new court," Knox calls some in his Preface to the Sermon just quoted,—which we have already noticed, p. xv. above, had left the Ministers poor. Parliament had decreed, says Sir Walter Scott, in his *History of Scotland*, ii. 72,

"that the church property, whether in the hands of the bishops or of lay titulars,—as the lay impropiators were called,—should be liable to be taxed to the extent of one third of their amount, for the support of the Protestant clergy; and a committee was appointed to *modify*, as it was called, the especial stipends payable in every individual case, reserving by far the greatest proportion of the fund in reversion to the prelatie possessor or lay titular. The obvious selfishness of these enactments give just offence to the clergy. John Knox, deeply incensed at the avarice of the nobility, pronounced from the pulpit of Edinburgh, that two parts of the Church revenue were bestowed on the devil, and a third divided between God and the devil. A hundred marks Scottish (not six pounds sterling) was the usual allowance *modified* to the minister of a parish: some parishes were endowed with a stipend of thrice that amount; and the whole sum allowed for the maintenance of the National Church, consisting of a thousand parishes, was about three thousand five hundred pounds a year, which paltry endowments were besides irregularly paid, and very much begrudged. When it is considered how liberal the ancient kings and governors of Scotland had been to the Church of Rome, it appears that in this point, as of all others in doctrine and discipline, the Scottish Reformers had held a line of conduct diametrically opposite to that pursued by their Catholic ancestors. This unkindly parsimony towards themselves was the more acutely felt by the Protestant preachers, as the principal lords of the congregation, and the lord James of St Andrew's himself, were the persons by whom these miserable stipends were *modified*. 'Who would have thought,' said the ardent Knox, 'that when Joseph ruled in Egypt, his brethren would have come down thither for corn, and returned with their sacks empty? Men would have thought that Pharaoh's storehouse would have been emptied ere the sons of Jacob were placed in risk of starving for hunger.' Wisheart of Pittarrow, a zealous reformer, was appointed Comptroller, to levy and pay the allotted stipends; but as the poor Ministers complained to heaven and earth that they were not able to obtain payment even of the small pittance allowed them, it became a common phrase to bless the

good laird of Pittarrow as a sincere professor, but bid the devil receive the Comptroller as a greedy extortioner.”¹

We may also hear, as to the scanty provision for the poor Ministers, the Address of

“The Superintendents, Ministers, and Commissioners of the Churches reformed within this realme of Scotlande, assembled in Edenbrough the .xxv. daye of December .1565. to all faithfull within the same realme, desire grace and peace, from God the Father, and from our Lorde Iesus Christ, with the perpetual comfort of the holy Ghost.”—p. 1.

“The sorrowfull complayntes of all ministers in generall, and of some nowe more to be lamented in others in particuler, being considered in this oure last assembly (beloued in the Lord Iesus), diners men were of diuers iudgements, howe the grieffe and pouertie of such as faithfully trauayle in their vocation within the Church of God somewhat might be relieved.”—pp. 1, 2.

“With what conscience can we eate oure owne bread, and know the bowels of such as offers to vs the breade of lyfe, and minister to vs spirituall things, to craue of God and vs but a reasonable sustentation; and yet can not finde suche fauour at oure handes, as Turkes finde amongst Turkes, and Iewes amongst that blinded nation.”—p. 3.

“Now if we think that none within Scotlande lackes true faith, yea, if we thinke that our children can attayne to the right knowledge of God without true doctrine, then maye we dreame with our selues, that ministers are not necessarie, and so are we nothing addicted vnto them? But if that faith commeth by hearing . . . of God's worde, and that God's word is not sent vnto vs absolutely from heauen by Aungels, but is planted by the holy spirite in the heartes and mouthes of men whome God of his mereye sendes forth into the world, to sowe therein the seede of his Euangell, we can not but confesse our selues debtors to our ministers. The dispisers of whome, yea all suche as to their power supporte them not in their necessities, are before his throne iudged contemptners of his owne maiestie. And therefore yet once againe, let every faithfull² consider what is his duetie, and let vs abhor that ingratitude that we shuld suffer *the seruants of the Lorde Iesus to begge, or trauaile in pouerty before our eyes*, for if we doe, we banishe from vs Iesus Christ and the light of his euangell.”—pp. 8, 9.

Many a fatt Souch's³ descendants still feed on the plunder of the

¹ As to the smallness of Ministers' stipends, see too *Knorr's Works*, ii. p. 311, 312, 340, 342, 383, 470, 485, 489, and that they could not get them paid, ii. 511, 517.

² faithful person.

³ p. 17, l. 460; p. 26, l. 9.

poor Ministers, while the successors of Lauder and his worthy fellows have little more, comparatively, than the beggarly pittances of old.

The 'prophane Monstruus hose' of which Lauder speaks, p. 17, l. 425, were doubtless those described by Stubbes as worn in England in and before 1583 :

"The gally-hosen are made very large and wide, reaching downe to their knees onely, with three or foure guardes a peece, laid down along either hose. And the Venetian hosen, they reach beneath the knee to the gartering place of the leg, where they are tyed finely with silk points, or some such like, and laied on also with rewes of lace, or gardes, as the other before. And yet notwithstanding, all this is not sufficient, except they be made of silk, velvet, saten, damask, and other such precious things besides. . . In times past, kings . . . would not disdaine to weare a paire of hosen The great excesse used in hosen. of a noble, tenne shillings, or a marke, price, with all the rest of their apparel after the same rate ; but now it is a small matter to bestowe twentie nobles, ten pound, *twentie pound, fortie pound, yea, a hundred pound, of one paire of breeches.* (God be mercifull unto us!) . . ." p. 58, *Collier's Reprint*, 1869.

See on this point Fairholt's *Costume in England*, p. 208-213, with the cuts and quotations he gives, including part of that above from Stubbes. These 'monstruus' breeches¹ were stuffed with wool, flax, and hair—as the ballad 'A lamentable Complaint of the Countreyemen for the Loss of their Cattelles Tails' tells (*Fairholt*, p. 211).

On the Martyrs in Lauder's days,—whom he says (*Godlie Tractate*, p. 24, l. 676-81) he saw suffer patiently most eruel death, and yet might have had life, wife, and bairns, if they'd have refused the Word of God—we cannot do better than take a few passages from his contemporary, Henry Charteris's, Preface to Sir David Lyndesay's *Warkis*, published in the same year as Lauder's own *Tractate*, 1568. Charteris, asking why the Papist Prelates, whose vices and ignorance Lyndesay so openly and wittily exposed, have not been able to get hold of him and burn him, says :

Sum will think because he was continuallie in Court, and seruit the King, he was esilie ouersene. Bot in my iugement, that is the

¹ Compare too, in 1598, *A Health to the Gentlemanly profession of Scrivingmen*, p. 138 (ed. 1868, Roxburghe Library) : "Northeren Carsies are not now weareable in Breetches, for it will shrinke, and the fashion is now to haue Venetians of the largest size : yf they will not holde a bushell a breetch, they are not saleable in Birtchen lane."

greiter cause of offence : namelie to haif thair vaniteis and wickitnes publishit in Court, and sicht of Princis. Nouthir culd this be saiftie to vtheris ; M. Patrik Hammiltoun, Abbot of Feirn, being of the blude Royall, being ane man of greit literature, and of sic lyfe that the verray enemeis thame selfis war enforcit to commend and allow him, zit did he nocht eschaip thair malice, bot sufferit cruell deith be fyre. Robert Forester, alsua gentilman, on the samin maner was tormentit.

Again, after instancing the Martyrdoms in England and abroad, Charteris says :

Now our Prelates laith to ly behind, willing to schaw *thair* gude service to *the* halie Sait, apprehendit heir in Scotland, Paul Craw, teiching the doctrine quhilk Uicleif & Hus had teichit, & maid ane Sacrifice of him in Sanctandros. And findand the sawour of this Sacrifice fragrant and smelland, thay tuke the Uicar of Dolour, Freir Kelour, Symson, Bawerage, Kennedie, Stratoun, Gourlay, and mony ma, quha, because *thai* culd not allow *thair* vaine superstitiones and Idolatries, expres aganis the commandement of *the* Lord thair God, war cuttit of be the fyre. Thay had now lernit to dispute with fyre & faggot ; for our^e auld Bischoppis & Pastouris war decayit, quhilkis war wont to be lampis, and as it war leidsternis, to all nationis adiacent.

A little further on, Charteris adds :

And yit ane lytill befor his [Lyndesay's] deith thay brint M. George Uischart¹, and Adam Wallace, Mariner. And schortlie efter our Authouris deith thay tuke the auld man Walter Mill, and cruellie brint him : althocht fra that fyre rais sic ane stew, quhilk struke sic sturt to thair stemokis, that thay revit it euer efter.

On the general evils in Scotland in 1568, Charteris says :

And gif he [Lyndesay] had leift in *thir* lait dayis, quhat had he said of *the* vnnatural murtheris : *the* cruel slauchteris : *the* manifest reiffis : *the* continuall heirschippis : *the* plane oppressionis : *the* lytill regard of all persones to *the* commoun weilth : *the* mantening of dertth, to the vniuersall hurt of the pure in transporting of victuallis furth of

¹ 1545. In the Lent season the Cardinal of S. Andrewes caused al the Bishoppes and Prelates of the Realme to assemble at the towne of S. Andrewes, where a learned man, named M. George WISEHART, that had bin in the Schooles of Germany, was accused of Heresie, which he had (as was alledged against him) publiquely preached and priuately taught in Dundee, Brechin, and dyuers other parts of Scotland, since hys return home. This matter was so vrged against him, that he was conuict, and brente there in the Towne of Saint Andrewes during the time of that conuention and assembly. *Holinshed's List. of Scotland*, ii. 465, ed. 1577. Wishart was martyred on March 28, 1546, new style.

the Realme, contraire to the statutis thairof, for the particular weil of few, & hurt of mony ; the Importing of greit quantiteis of fals cunze, sklenderlie serchit, and lyehtliar punisheit : The multitude of Kirkis destitute of Ministeris throw the hail euntrie : The slaw administratioun of Justice, and fer les executioun : with all kynde of impieteis (as it wer) publictliche and frelie Regnand.

I come now to the point that made me take up these 'Minor Poems,' notwithstanding a vow to edit no more texts for the Society for a year, and thus get a rest for my right eye weakened by long night-work. The Poems, when thrown-up by the Editor of the *Office*, came to me as the Society's servant-of-all-work. My wife had kindly copied one volume of them in a hurry years ago, when they were to have gone through the press at once. Turning past her work to Mr Brock's copy of the *Godlie Tractate*, I was so struck with the likeness of its complaints to many of those in the "Ballads and Poems on the Condition of England in Henry VIII's and Edward VI's reigns (A.D. 1520-47)," that I edited in 1868 for The Ballad Society, with a long set of illustrative extracts, that I resolved to take up the present little volume too.

Where we have in Lauder's *Godlie Tractate*, p. 20, l. 543-5,

3our housis halding is down, & laid on syde :
 Quhair hunders wount 3our faders to conuoye,
 Now will 3e ryde *with ane man and ane boye.*

we find in the English *Now-a-Dayes* (? ab. 1520 A.D.), l. 97-8 (Ballads from Manuscripts, p. 95),

Temporall lordes be almost gone,
 Howsholdes kepe thei few or none,

and in Wm Stafford's Examination, 1584 A.D. (*ib.* p. 30-1), we hear the Knight complaining, though from poverty :

"so many of vs (as yee know) that haue departed out of the cuntry of late, haue bene driuen to giue ouer our houshoulds, and to keepe either a chamber in London, or to wayte on the Court vn-called, *with a man and a Lackey*¹ after him, where he was wonte to

¹ See too the richly-clad Nobleman 'attended *with onely one Man and a Page*' contrasted with him in his former condition, 'very homely apparreled,' but with 'a hundred or sixe score proper and personable men' after him, in *A Health to the Gentlemanly Profession of Seruing Men*, 1598, p. 155, ed. 1868, Roxburghe Library.

keepe halfe a score of cleane men in his house, and xx. or xxiii. other persons besides, euery day in the weeke."

If we have in Lauder, *Godlie Tractate*, p. 22, l. 632-5,

For Gods wourd wes neuer moir trewlie teachit
Nor it is now in mony placis preachit,
And neuer sa mony vngodlie pepill sene
In to this earth, sen it Inhabit bene!

we find in *Vox Populi*, § 8, p. 138, l. 528-534,

Goddess worde is well sett forth ;
hitt never was more preched,
ner never so pleyne techede ;
hitt never was soe halloed,
nor never soe lyttell fowloed,
both of hygh and lowe [*orig.* hyght and lawe].

If we find in Lauder, *Godlie Tractate*, p. 21-2, l. 600-3,

The Mes, that Idoll—praysit be God !—is past ;
Bot Couatyce, the quhilk is cum in last,
Is the worst Idoll of the twa, be fer.

we see in *Vox Populi*, p. 139, l. 536-41,

we haue banysehyl superstysyon,
but styll we kepe ambysyon ;
we haue showtt away all cloystre[r]es,
but styll we kepe extorsyonares ;
we haue taken there landes for ther abbwese [abuse],
but we haue conuertyd theme to a worse vse.

Indeed, my English Ballad-volume may serve as an illustrative one to the present text¹, though two bitter complaints of the people of

¹ The clearance I alluded to in writing was this: "In Ross-shire, accordingly, it was undertaken on a great scale in 1792. The dissatisfaction produced was so great, that the most serious affrays took place, and the military had to act, and blood was shed before quiet was restored." This is from the *eouleur-de-rose* Mr James Loch, the carrier-out of the Stafford-estate clearances, in his *Account of the Improvements on the Estates of the Marquess of Stafford*, 1820, p. xviii. He says, however, that the same system of clearing men out for sheep had been carried on in the border counties 'during the period which elapsed between the union of the crowns and that of the kingdoms' of England and Scotland (*ib.* p. xvi.).

Those who wish to see how Mr Loch's *clearing* of the Stafford part of Sutherland was carried out—and sites for the Free Church refused there too—should read Hugh Miller's '*Sutherland as it was and is; or how a Country may be ruined*': Edinburgh, 1843. On p. 4 he quotes Sismondi's parallel of

England, against the wholesale turning of arable land into pasture,—the ejection of men for sheep—and the enclosure of commons, are not heard in Lauder's poems. For the former of these, Scotland's turn came, over two hundred years later¹, and bitter then too was the cry of her dispossessed poor. During landlords' rule, the rights of property got a good deal more enforced than its duties. The general opinion now about the Irish land-question seems to promise well for the treatment of the future English and Scotch ones.

The notes of the Editor of *The Office* were so many, on minute points of metre, inflexion, &c., that, though I disagree with several of them, I have not thought it worth while to trouble the reader with arguments about them, or to add notes on like points in the present text. Two misinterpreted words that I chance to have noticed, may be mentioned: 1. *Hearis*—p. 18, l. 520; p. 32, note on l. 520—is clearly *heirs*. 'Heirs & successors' is the regular legal and customary phrase; and as Lauder is speaking to kings, he would hardly say to them, 'you, your *Lords* and your Successors.' The Lords of Kings could only be the so-called Three Persons of the Trinity, and Lauder certainly can't have meant them. 2. *Lambmes*, Office, p. x., is not 'Lady-Mass,' but the A.Sax. '*Illaf-messe*, the loaf-mass or feast, Lammas-day' (Bosworth), Aug. 1, the feast of first-fruits. (This is altered in the revised edition, 1869.) As too I was originally answerable for the explanation on p. 30 of *The Office* note on the 1st *n* of *pringnant*, and the Palsgrave extract on p. 31, I may as well say that two men who know much more about the matter than I, hold me wrong. Mr J. A. H. Murray says that in Middle Scotch

Switzerland: "If the Counts of Kyburgh, of Lentzburgh, of Hapsburgh, and of Gruyeres, had been protected by the English laws, they would find themselves at the present day precisely in the condition in which the Earls of Sutherland were 20 years ago. Some of them would perhaps have had the same taste for *improvements*, and several republics would have been expelled from the Alps, to make roqm for flocks of sheep."

A Defence of the Highland clearances may be seen in "Observations on the Present State of the Highlands of Scotland, with a view of the Causes and probable Consequences of Emigration," by the Earl of Selkirk, London, 1805.

To Professor Blackie's kindness I owe the references to the authorities in this note.

¹ Cornelius de Vois, a Dutchman, in 1567-82, found Scotland and England 'both oppressed with poor people which beg from door to door for want of employment, and no man looketh to it.' Chambers's *Dom. Ann.* i. 50.

change of the English *gn* into *ng* and *ngn* was very common, *conding*, *malng*, *syngis* and *syngnis* (for *signs*), &c. &c. being found; and Mr Alexander J. Ellis, one of our first living authorities on Pronunciation, writes:

“I have looked to the passage in Lauder, and the note. The passage from Palsgrave (cited in note on p. 30, l. 385) has, I think, no connection with the spelling *pregnant*. The point to be considered is whether in the sixteenth century *pregnant* was taken from the French with the French pronunciation, or from Latin with the current English pronunciation of Latin. I take the latter view. Now Salesbury's spelling of the Latin words *magnus*, *agnus*, *ignis*, &c., as *maungus*, *angnus*, *ingnis*, &c., is quite distinct. If he had heard *man-gnus*, with *gn* as in Italian, he would have written *man-niers*, I believe. In Swedish, *gn* is pronounced *ng-n*, thus *Tegnér* is called *Teng-nér*. I have learned this *vivâ voce*, as well as from books. Rapp (*Phys. der Sprache*, vol. 3, p. 241) says: ‘Der Scandinavier kennt kein ng-g mehr, weder in- noch auslautend . . . Folglich wird ng regelmässig durch ng, in nk durch n, und in lateinischen Formen mit gn wie bei uns nach der Schul-Tradition durch g bezeichnet. (Abkürzungen wie *manq* für *magnus* in der Volkssprache.) Dieses gn ist aber im Schwedischen in die wirkliche Sprache eingetreten, indem die häufige Verbindung gn durchaus in ng-n assimiliert wurde.’”

I have added sidenotes to the present Text because I found the want of them in the *Office*, to give me an Abstract of it.¹ They will at least help readers to skip those parts of the *Tractate* that look dull. One can't expect many people to read the Sermon all through. The following is a skeleton of it. The text is John xv. 6-8, from the Allegory of the Vine.

- I. of those who abide not in Christ, and their burning.
- II. of those who abide in Him, and their reward; and their duty to bear much fruit:—
 - I. 1. *a.* The non-abiders generally. *β.* specially (p. 5-6), the Romish Church, temporizers, shrinkers, flatterers, &c.
 - I. 2. The Torments of the Wicked (p. 6-8), and how the pains of Hell begin here by men's consciences plaguing them.

¹ This is the use of sidenotes in late Texts like the present one. The only awkwardness in reading it that I found, was, to recollect that *thir* meant ‘these’ and not ‘their’.

- II. The Godly and their Reward. 1. The Abiders in Christ described (p. 10-11).
- II. 2. A. Their first Benefit. *α*. Oneness with Christ; and herein of the Romish Mass, and Papist Prelates' pride (p. 12-13).
β. Christ cannot be separated from his Elect (p. 14-15).
- II. 2. B. Their second Benefit: they shall bring forth much fruit. Herein, Hypocrites and Covetous Protestants, the Swine, are denounced (p. 16-23), for their cruelty to the Poor in the Dearth (p. 16-17), their Harlotry (p. 19), their Extortions (p. 19-20), their Pride and Avarice (p. 20-23).
- II. 2. C. The third Benefit of the Abiders: they shall be true disciples. And herein of the Scotch Martyrs (p. 24).

The other Minor Poems are sufficiently explained by their titles. The illustrative extracts about the subjects of these Poems might have easily been carried to much greater length, and with some justification, as most of us down South are no doubt profoundly ignorant of the state of Scotland in the 16th century—I know I am;—but as Lyndesay's Works¹ and *The Complaynt of Scotland*, ab. 1548, both deal so largely with the subject, and are both soon to be completed for the Society, I have been content to let the foregoing extracts and references suffice for the present occasion. The one poet from whose works above all I should have quoted most largely, Sir Richard Maitland of Lethingtoun, Knight, Lauder's contemporary, and who wrote on the same themes as he, I have, after some hesitation, resolved not to quote here at all, because I should want so much of him that I prefer to edit his poems for the Society, or to get them so edited, as a little companion volume to the present one. Meantime, if any reader cares to follow up the subject, let him read in Pinkerton's "Ancient Scottish Poems² never before in Print," 1786, vol. ii. p. 298—345, Maitland's "Satire on the Age"; "*On the Miseries of the Tyme, 1570*"; "The World worth na Thocht"; "Public Miserie the Frute of Vice"; "Aganis Oppressioun of the Com-

¹ The *Satyre* is a wonderfully living picture of the time, 1535-9 A.D. See our *Report* for Jan. 1869, p. 12-13.

² Or in the Maitland Club edition of Sir R. Maitland's Poems, &c., ed Jos. Bain, 1830, from the Drummond MS., Edinburgh, with Moral and Religious Poems left out by Pinkerton.

mouns"; "Na Kyndnes at Court without Siller"; "Satire on the Toun Ladyes"; "Complaint against the lang Law-sutes"; "*On the World's Ingratitude*"; and "To King James VI."

The Rev. Walter Gregor, of Pitsligo Manse—the writer of the able essay on the Banffshire Dialect and the Glossary of Words not in Jamieson's Dictionary, in the Philological Society's *Transactions*, 1866—has been kind enough to fill-in those parts of the Biblical and other references in the *Godlie Tractate* which the binder, after the cursed custom of his craft,¹ had pared off, and to add the verses in justification of his insertions.

My thanks are due, 1. to Mr S. Christie-Miller of Britwell House, Burnham, Bucks, for letting me collate the proofs and revises of this Text with his unique originals, which he kindly brought to London for the purpose: 2. to Mr David Laing, for his Additional Note at the head of this Preface; for the loan of his woodcut of the Mirror from which the casts for our titles have been taken; also for the loan of his copy of *The Office* from which our facsimile of its title² has been admirably drawn and cut on wood by Mr W. H. Hooper of my corps; lastly, for his kind offices with Mr Christie-Miller; 3. to Mr James A. H. Murray for notes and hints.

3, *St George's Square, Primrose Hill, London, N.W.*
18 January, 1870.

¹ The copy of Scott's first edition of Lyndesay's *Monarché*, that formerly belonged to Dr Leckie, has been served in the same way, seemingly by an Edinburgh binder, who, or whose men, have considered that Sir David's name was Sir *Duod*—their reading of 'Quod' Lyndesay, in the Colophon, that G is E, and therefore sheet G should go before sheet E, and that F ii comes before F i, which should follow F 4!

² This should be bound in the *Office*, after its modern title-page.

P.S. I see the name *Lawder* in vol. ii. of Knox's Works. In May, 1562, the Swedish Ambassador, Herr Peter Groif, 'logeit in Mr Harie LAWDER's lodgeing' (*Diurnal of Occurrents*, p. 72-3), quoted

in Laing's *Knox's Works*, ii. 335, note ⁴; and Mr Laing thinks that in the same lodging the General Assembly met on 29 June, 1562, *ib.* p. 337, note ¹; but he holds that neither this Harie nor any other of the many Lauders known, are of the poet's family.

Mr James A. H. Murray, having only just had the Society's 1864 edition of Lauder's *Office* brought under his notice, sends me a long list of corrections for it, of which those on the next page are the most important. To such of them as have been already made in the 2nd edition, I have prefixed a †.

CORRECTIONS FOR LAUDER'S *OFFICE*,

E. E. TEXT SOC., 1864.

- p. 3, l. 14. *dede*, of course 'death,' not 'deed.'
- p. 3, l. 23. *bye*, of course 'buy (off),' not 'avail, stand in stead.'
- p. 5, l. 63. *Nothing at all* is the ordinary English phrase.
- p. 5, l. 69, and note on it, p. 25-6. Read 'sched also—*quha vnderstude*—.' *Also* has its ordinary meaning here. The mistake of thinking it means *as* in Scotch, like it does in Early English, vitiates the whole of the Notes, &c. *Quha* is 'whosoever.'
- † p. 5, l. 80. *to-spent*, no infinitive, but a participle, with the common intensive prefix *to*.
- p. 6, l. 103. *for pure pakkis*, 'elucidated' as 'merely because of agreements.' The phrase '*puir packs*' I have often heard in common talk in Scotland: it's the English 'sorry pelf.' The reference is of course, as Chalmers points out, to the *pack* of the pedlar or travelling merchant (an important personage still in rural districts, much more so in past times when intercommunication was difficult). From the *pack* containing the merchants' whole worth, wealth, or stock in trade, the word was transferred so as to mean 'estate, gear, wealth, riches, money.' A fraudulent bankrupt who "feathers his nest," is said in Scotland to "make up his *pack*;" when a spendthrift is going through the paternal estate, people shake their head and say "He'll soon be at the boddum o' the *pack*!"
- p. 6, l. 114, and note on it, p. 28. *That* is the demonstrative adjective: '*That* Kyng,' namely God. 'The is [*not*] here to be supplied.'
- p. 9, l. 193. *Also* means 'also' and not 'as.' Lines 193-4 therefore read—'unless their lieges also, be godly men, perfectly knowing (doing know) God's werd.'
- † p. 9, l. 207. *on hycht* (Gloss. p. 35, col. 2), on high, aloud; *aldè clamans*.
- † p. 10, l. 224. *paird*, not 'impaired,' but 'pared, cut down.'
- † p. 10, l. 226. *trentwiche stone*, true touchstone.
- † p. 10, l. 236. *syne* is the A.S. *sīððan*, sithence, since; not *sæne*, slow.
- p. 11, l. 260. *pose* is hoard.
- † p. 11, l. 282. *gude* is 'goods,' possessions (Fr. *bien*), not 'rank.'
- p. 16, l. 428. *ledgin*, 'alleging,' citing, not 'book, learning.'
- p. 16, l. 442. *leid*, 'lead,' not 'let, permit'; cp. to '*lead* evidenee,' '*ducere carmen*,' &c.
- p. 17, l. 466. *buddis*, offers (a *bid* at an auction).
- p. 23. The theory expressed in the notes, p. 23, as to a dissyllabic pronunciation of *pe-acc*, *bo-ith*, *gud-e*, *tham-e*, *Godds*, seems very funny to a Scotchman; the lines in question merely want the first short syllable, a liberty taken by all poets from Chaucer to Burns.
- Wo / be to / thame that / dois know
Godds wound / syne dois / the con / trar schaw.
- p. 35, col. 1. *Governall* is not 'governance,' but the Fr. *gouvernail*, helm, rudder; steering.

Ane Godlie Tractate

Or Mirroure. Quhairintill may be easilie perceauit quho
 Thay be that ar Ingrastit in to Christ, and quho ar nocht.
 Declaring also the rewarid of the Godlie and Punysche-
 ment of the Wlekit. Maid bpone this pairt of Text. Writtin in the
 Apstene Chaptour of the Euangell of Thone. As follovis. [*]

[*] **G**ue ane man hyde nocht in me, he is cassin furth, as ane Bran-
 che that widduris. And men gadderis thame, and castis thame
 in the fyre, and thay burne. Gue ze abyde in me & my wourds
 also in to zow. Ask quhat ze wil, it salbe done vnto zow. Weirin is my
 Father Glorifyit, that ze bryng furth mekle Frute, and be maid my [†]



[†] Discipulis. ¶ Compyld In Acter, be William Lauder, Minister
 of the Rownd of God. For v^e Instruction comfort and consolatioun of
 all Faithfull Christians. Do quhome he wisisth, Grace, Felicite, and
 ppeace, in Jesus Christ our Lord and onlie Sauiour. So be it.

Lake in this Mirroure, and thou sall cleirly se,
 If y^e be Reprobat, or chosin, it sal declair to the.

¶ The Contents of this Buke.

[A i. back]

TO THE REDAR.

A ll faithfull, herkin, & to my wordis attend,	Faithful folk,
And ernstlie do merk thame til ane end ;	
Ponder thame weill, and wey thaim in your hart ;	weigh well my words!
Ilk stait of man, consider your awin part,	4
And Iudge me nocht, that I haue done indyte	I have written this Tractate
This lytle Tractate of malice or dispyte,	
Bot for ane warnyng to the impenitent,	to warn the impenitent, and
And for the confort of thame that doth repent,	8 comfort the penitent.
As may all faithfull graip, and als considder,	
Layand the Text and this my werk togidder,	
¶ Humblie exhorting euerie Creature,	
Learnd, vnlearnd, auld, yung, ryeche and pure,	12
To take heirfor my sayings in gude part,	Take my sayings, therefore, in good
Sen I do write thame of ane zealus hart,	part!
As God me Iudge, quho knawis the mynd & thoct	
Of euerye wicht that in this world is wrocht.	16
So to my Text now breuelie to proceed,	
Grit God me help, and with his spreit me speid !	

¶ THE DIUISIOUN OF THE TEXT.

My text is John xv. 6-8.

T his part of Text ¹ quhilk I am to diseyde,	
In to two headis—will God—I sall deuyde :	20
¶ The first head, the punyschement sall be	I divide it into 2 heads :
Of wekit Synnairis for thair Iniquytie ;	I. 1. the punish-ment of sinners,

¹ As the Text (from the allegory of the Vine) is standing on its head at the left of the Mirror in the Title page, it is re-

2. the tormentis
of the despisers of
God's word. And specialle, the tormentis heir I schaw
Of thame that dois contem God's wourd & Law, 24
And how the wekit ar nocht ingraft in Christ,
Bot ar the Children of the Antechrist.
- II. the rich
reward of the
Godly. [sign. A ii.] ¶ The second head sall be the riche rewaird
The Godlie gettis, quhilk dois thair God regard, 28
And how tha ar ingraft in Christ Iesu,
Iho. x[v.] Be the imbracing of his wourd most trew.

¶ THE DISCRIPTIOUN OF THE FIRST HEAD.

- I. 1. then, of the
terrible decree
against the
wicked and
vicious. **S**OW now returnand till our first head agane,
Aduert, and 3e sall heir the crewell pane, 32
The sorrowfull Sentence and terribill decreit,
In to few wourd's ar heir contenit compleit,
That is prepaird for wekit Creaturs,
And vicius men that in to Uice indurs. 36
- Math. [v.] ¶ For thame that drownd ar in Idolatrie,
For poysond pepill with Infidelytie,
For stif contemnars of gods lyuelie wourd,
This suthfast Sentence; allace, it is no bourd! 40
- i. Peter [iv.] It is no Sentence be Man retreatabill,
Esa. lvi[ii.] It is no Sentence be man debaittabill,
It is a judgment that no man can
revoke, that
spares neither
king nor poor. It nowthair sparis King nor Empriour,
Duke, Erl, Lord, nor pussant Conquyrour; 44
It nowthair sparis mychtie men nor pure,
Iere. i. That of the wourd of God doith tak no cure;
Bot is ane Sentence quhilk none can do eschew
That dois contem the wourd of Christ Iesu. 48
- I. 1. I take the
folk who abide
not in Christ. This Sentence merkit, the pepill we discus
That doith nocht abyde in Christ Iesus.

printed here from the ordinary modernization of the Authorized Version:

6 "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into
7 the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall
8 be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

¶ ANE GENERAL DISCRIPTION OF THAME
THAT BYDIS NOCHT IN CHRIST.

A. *generally.*

IN Christ tha byde nocht, we do vnderstand,
The quhilk, aggreing vnto his command,
Dois nocht imbrace his wourd most lounglie,
With feruent mynd and hart most constantlie,
And in that wourd hes nocht ane solyde faith :
Thir bydis nocht in Christ, the Scripture saith,
Bot ar Inuoluit in-to dung-hill's of Sin,
And euery daye frome Sin to Sin tha rin.

Those who obey not His command, embrace not His word,
52
and have not firm faith in it.
56

[A. ii. back]

¶ It sufficis nocht that we Baptizit be,
Bot it requyris als, of necessitie,
That we contynew in Christs Euangell trew,
Or ell's we can nocht byde in Christ Iesu.

Baptism alone is no good.
60 [I]hon. xv. Math. x. [ii.] Tim. ii. We must continue in Christ's Gospel.

¶ ANE DISCRIPTION OF THAME IN SPECIALL
THAT BYDIS NOCHT IN TO CHRIST.

I. 1. B. *specially.*
These abld not in Christ :

THe Romane Kirk, and all of that degre,
Quhilk dois menteane peruerst Idolatrie,
Sic as the Messe, (quhilk is plane derogatioun
To Christ[i]s glore and his most blissted Passioun,)
With all the rabill of tha Sophist's and Clerks
That doith ascryue Saluatioun to thair werks,
Or attributis Remissioun of thair Sin
To ony wicht that is the warld within,
Tha pepill, I say, doith nocht abyde in Christ,
Bot ar the Children of the Antechrist.

a. the Roman Church, those who
64 [G]al. ii. and [iii.] uphold Idolatry like the Mass.
68 β. those who ascribe salvation to works, or remission of sins to any mortal.

¶ Thir Temporesars doith nocht in Christ abyde,
Neathir thir schrinkars that from *the* treuth dois slyde,
Neathir thir flatterrs, that for feir of thair bags
Dois wag about aye as the busse it wags,
Neathir tha pepill that for feir of thair lyues,
And tinsall of thair houshald's, bairnis, and wyues,
And lose of guds, [&] gear, or wardlie rent,
Frome God[i]s wourd thame selues doith absent ;

γ. temporisers, δ. shrinkers, [I]say. iii. [I]aco. i. ε. flatterers,
76 [L]uc. ix. [a]nd xiiii. Math. x. ξ. stayers-away from God's word for fear of losing life or goods.
80

n. or for their Prinee's pleasure; [A]ct. iiii. θ. folk divided, not giving both soul and body to God;	Nor tha that dois, for pleasure of thair Prence, Refuse Gods wourd, of maist magnificence. ¶ And sure it is, quho treulie list diseydit, ¹ God will nocht haue that man that is deuydit;	84
[ii.] Cor. vi. .. dissemblers.	Quho is deuydit, his faith doith nocht auail. Dissemblit pepill doith nocht abyde in Christ, Bot ar the children of the Antechrist.	88
[A 2; no sig.]	¶ And as the faithfull in Christ ingraftit be, Be his Euangell and wourd of Ueritie, So is the Kirk malignant, but more plead, Ingraft in Sathan,—of that ilk kirk thair head,—	92
Iho. viii. and xv. These are the Church Malig- nant, grafted into Satan.	With dewillysche doctrine, and Idolatirie Of thame that speykis leis throw Ypocresie.	92

I. 2. *The
torments of the
Wicked.*

¶ OF THE GREUOUS TORMENTIS
PREORDINAT FOR THE WEKIT.

Ioan. xv. They are cast out like a dry, lopt branch,	Q Uhat end makis thir to proceid furthirmair? Tha ar cast furth, <i>the</i> Text this doith declair, 96 Maist lyke ane branche doun cuttit of ane stok, That is becum ane drye and widderit blok. Meit for no werk that man wald do desyre, Bot to be brint, and cassin in ane fyre.	100
to be thrown in the fire.	Euin so the curst Contemnaris of the treuth, And wekit wirkars, for thair Sin and sleuth, That will nocht do the wourd of Christ imbrace, Ar elene dryit vp frome euerye kynd of grace,	104
Wicked doers Gal. v. are dry of grace;	And hes no pairt with Christ, nor with his glore, Moir nor the widderit branche, the quhilk before I said had Iusse or Sapour of the tre, Quhen it is cuttit, and dois frome growing de.	108
dry with the heat of lust, having no iuice of the Spirit,	¶ Tha ar cum drye with Lust and carnall heit, Because tha want the Sapour of the spreit Of Christ Iesus, the Sauour of man. Wanting this Iusse, quhairfor ar tha meit than?	112

¹ discyde it.

For nothing ellis,—the text it schewis plane,—		Ioan. xv.
Bot to sustene of Hellis fyre the pane,		Exo. iiiii. [v.]
As Nero sufferit for his tirrannye,		vi. vii. vi[ii.]
And Pharao for his grit Ydolatrie,	116	fit only for Hell-fire, like Nero, Pharaoh, and Luc. ix.
And as the gluttoun quho refusit Lazarus,		Dives.
With mony mo nor heir I may discus.		
¶ So thus the wekit ; tha get no vther hyre,	[A 2, back]	Ihon. xv.
Bot for thair Sin ar brint in flam of fyre,	120	So end the wicked ; daily dying, never dead ! Math. iii.
Aye daylie deand, and neuer zit can de ;		Esa. lxvi.
Thus end's the wekit, for thair Iniquytie.		
¶ Bot lat ws heir the text perfytlie feill,		
And lat ws merk the wourd's thairof richt weill,	124	But mark, the text says not <i>shall be cast</i> forth,
As quhair it sayis nocht that, ' that man sall be		
' Cast furth that bydis nocht in Christ constantlie,'		
Bot speykand in the present tyme it sayis,		Ihon. iii.
" He is reieckit now instantlie always."	128	and xv. but <i>is</i> cast forth, though alive,
Albeit on lyfe that zit he leuand be,		
He is cast furth : the text this latts ws se.		
So heir the text pronuncis till ws plat,		
That Christ, he speykis heir of the reprobat ;— ¹	132	if he be reprobate.
For as the faithfull, now leuyng heir but more,		For, as the Faithful
Ar partakers with Christ in heauinnis glore,		[I]hon. v.
And dois begin thair heauin in earth heir down,		begin their heaven on earth,
Quhen as tha thole soir persecutioun	136	
For richtyusnes, takand in pacience		[i] Pet. iiiii.
All earthlie trubill, knawand thair Innocence,		taking patiently all earthly trouble,
Hayfand respect, and still in memore,		
The heauinnis Ioye and grit felicite	140	
That thay at last be Christ ar till obtene,		
Quhen as tha knaw thair conscience is clene		
Of sik Iniury as wes thair accusatioun,		
This earthlie trubill is thair grit consolatioun,	144	
Quhilk consolatioun, it is the waye full euin,		as their road to the gate of Heaven,
And pleasand passage, vnto the port of heauin.		

¹ The following parenthesis comprises 28 lines, lasting to l. 160.

- The quhilk begynnys in to this wrachit ground,
 according to what the Scripture says, As in the Scripture cleirly may be found, 148
 Quhair as it sayis, and writtin is expres,
 "Be mony trublis, sorrowis, and distres,
 Act. iiiii. "The godlie sall in heauin haue thair Intrace,
 [1 A 1; no sig.] Thair to posses thair Iust inheritance." 152
 ¶ Euin so all thay, to speyk in wourdis breue,
 That godlie will in to Christ Iesus leue,
 ii Tim. iii. Man thame adres, his Croce for to vptake,
 And suffer persecutioun for his saike, 156
 ¶ As the Appostilis and Propheits nocht posses
 The heuinnis glore in earth with wardlie rest,
 Apostles and Propheits teaches, Bot sum tholit death, and sum richt sore torment,
 Heir vpon earth, or tha till heauin vp went ;— 160
 ¶ Directlie speakand in the contrarie,
 Of wekit pepill that leuis sinfullie,
 even so the wicked, who know the word of God and work against it, To quhome also is knawin the wourd of God,
 And wilfullie dois rin the contrair rod 164
 In werk and wourd, in thocht and in Intent
 Exprese aganis the Lordis commandiment,
 Contyneward thus in thair Sin and offence,
 Heb. vi. and x. This man can neuer haue peace in conscience ; 168
 have no peace in their conscience ; and so begin here the pains of Hell. Quhilk peace quho wantis, the treuth most trew to tel,
 Is the begynning of the paynis of Hell.
 Quhilk paynis infernal begynnys lykewyse, we se,
 In this vale of misery, In to this earth, and Uaill of miserie. 172
 Quho wants this rest and peace of conscience,
 Of this may haue ane sure experience.
 their conscience barks at them ; [z ? for cryis.] For quhill he leuis, his conscience tryis² and berks
 Gods wraith to wrak him for his wekit werks ; 176
 and after death accuses them. Quhen he is dead, his conscience sall accuse him,
 And him condamp, quhair he hes done abuse him.
 And as the living Faithful haue each his appointed place in Heaven, ¶ And as the faithfull, now leuand heir on lyfe,
 Of all degre, baith Infant, man, and wyfe, 180
 Hes now in Heauin, of Gods especiall grace,
 Ilk ane thair awin preparit roum and place,

¶ So hes the wekit leuand, I 3ow tell,	[A 1, back]	so have the living wicked, in Hell.
Ilk ane thair awin appoyntit rowmes in Hell.	184	
¶ To tell quho ar Eleckit or refusit,		Who are elect, who rejected,
I can nocht saye ; thairin hald me excusit ;		
Can nane thair-of haue sik experience		each must ask himself.
As man him self, grapand his awin conscience.	188	
¶ Lyke as the man that finds his lyfe aggre		He is elect who lves by God's word,
To Gods command and wourd of verite,		
And hes ane feruent mynd to perseueir		
Under the reull of God[i]s wourd sinceir,	192	and continues in it.
Syne dois <i>continew</i> as Gods word dois direc him,		
That man may know that God hes done elec him ;		
And with the wekit, thoct still he be suspekkit,		
3it still the faithfull may compt him as eleckit.	196	
¶ And in the contrair, accompt this for no bourd,		He is rejected who contemns God's word,
Quho dois contempne of God the lyuelie wourd,		upholds idolatry,
And dois menteine peruerst Idolatrie,		
And will nocht cum to heir the veritie,	200	
And quha that <i>cummis</i> to heir, and dois abuse it,		or refuses the Truth,
And quha hes hard, syne efter dois refuse it,		turning, like a dog, to his vomit.
Turnand as Tyk's vnto thair vomatyue,—		
As sum hes done, that leuand ar on lyue,—	204	
¶ Contyneward this ¹ in to thair odius Sin,		
Ending thair lyuis as than tha do begin ;		
I can nocht say, nor on na wayis excuse thame,		Luc. xii.
Bot force man grant <i>that</i> God hes done refuse thame.	208	

¶ THE EXHORTATIOUN VPON THE FIRST HEAD. I. concluded.

Q Uhairfor I do Imploir with humbill hart		I pray you, then, consider,
Ilk man in earth, to ponder thair awin part,		
And to consider in to quhat stait tha stand,		Are you with God, or against Him ?
Quhiddir with God, or contrair his command,	212	
² That he that stands may stand, and nocht do fall,		i. Cor. x.
And quho hes fallin, may know the sam at all ³ ;		Have you fallen ?

¹ *this* = thus : see p. 29, l. 85.

² sign. B.

³ ? thoroughly, or at all events.



Then pray to God
for grace to rise
again,
and be grafted
into Christ.

Syne praye to God in to most hartlie wyse,
To grant thame grace vp frome thair fall to ryse, 216
And to contynew in Christ's Euangell trew,
And so Ingraftit in to Christ Iesu.
This fer, deir brether, sall stand for the first heid ;
Nixt to the Secund, schortlie I proceid. 220

II. *The Reward
of the Godly.*
(*With the Devilish
Doctrine of the
Papists, p. 12—
15; and the
Hellish Selfishness
and Covetousness
of the so-called
Protestants, p.
16—23.*)

¶ HEIR ENDIS THE FIRST HEAD. AND FOLLOWIS THE
SECUND HEAD. WITH THE TEXT THAIROF.

GEue 3e abyde in me, and my wourdis also
In to 3ow, Ask quhat 3e will, It sal be done vn-
to 3ow. Heirin is my Father Glorefyit, That 3e
bring furth mekill Fructe, and be maid my
Disciplis. Iohan. xv.

 &c. 

Of the profit
of the unity
between Christ
and his Church

He speaks here,
to comfort His
disciples,

and show them
that if they abide
in Him,

they get 3 great
benefits.

Iohan. xv.

II. I. Those
that abide in
Christ
i Iohan. i[1]
are those who
embrace His
[sign. B back]
[1] Iohan. viii.
word and are
engrafted into
Him by faith.


THe Fructe, the proffeit, and the commoditie
In to this gratius and Godlie Unitie
Betuix Christ Iesus and his Kirk most trew,
Lo, Christ he dois heir furthirmore ensew. 224
To mak the consolatioun the moir
Of his Discyplis, he speak's the sam heirfoir ;
And for to draw thame till ane constancie,
He schewis thame the grit Utilitie 228
That followis thame that in him dois abyde,
In to few wourds he dois the sam discyde :
Christ sayis thir wourds, "gyf 3e will byde in me,
"Thairthrow 3e sall obtene grit proffittis thre." 232
¶ Bot quhat ar tha that dois in Christ remane ?
Tha kynd of pepill the Text declaris plane :
"Euin tha," it sayis, "that dois my wourd's imbrace,
"Tha same in me, tha hane ane dwelling place, 236
"And tha be faith in me ar still Ingrauit,
"And I in thame thairthrow rychtso consaut."
So this Coniunctioun and this Unitie
Betuix Christ Iesus and his Kirk trewlie, 240

Is be no meanis bot be his wourd imbrasing, And it in to thair Inwert Bowell's placing, As wes of Abraham, and mony faithfull mo :		[i] Ioan. ii. That is the only means.
Go ceache the Scripture, and thow sall find it so. 244		[R]om. iii. [I]bid.
¶ We find nocht heir the Paip, that Antechrist, Doith ws Conione vnto our Maister Christ ; Nor we perceaue nocht heir that our ingrauyng Is in to Christ be our Byschopis receaunyng, 248		No Pope, [i] Ioan. ii. no Bishop's receiving, no anointing or crown-shaving !
As be Annoyting, and schauing of our Crown ; We find nocht heir sic vaine Coniunctioun ; Bot onlie find's ws Ingraft in Christ Iesu Be the imbrasing of his wourd most trew. 252		[i] Ioan. ii. [i] Iho. ii. Only, the embracing His wourd. Those thus joined to Christ get the 3 benefits in the Text.
¶ And quho so thus with Christ Conioynit be, May be assurit to get thir proffitt's thre, The quhilk in ordour, as tha stand in the Text, I sall declair, Ilkane till vthir Annex. 256		

¶ THE FIRST COMMODITE OF THAME THAT ABEYDIS
IN TO CHRIST.

II. 2. a. the first
Benefit :

¶ THE TEXT.

 ASK QUHAT 3E WILL. IT SALL BE
GEUIN VNTO 3OW.



* * *

F irst, in this Spirituall Unioun we haue Quhat richtius thing of Christ <i>that</i> we sal craue.		[I]oan. xv. What right thing we ask, we haue.
¶ Quhat better thing can man seik for his hyre, Nor get all thing he Iustlie will desyre? 260		
No better thing can onye crayf or wys, In to this earth on lyfe that leuing is, Nor haue all thingis to thame performit and done That Godlie is, be the grit God abone, 264		No better reward can any one conceive on earth ; [B ii : no sig.] Ioan. xv. i Ioan. [ii.]
For the imbrasing of his wourd most trew, And so to be Ingraft in Christ Iesu.		

and he is daft
who lacks it,
since he can get
it so easily.

I compt thame daft, and mekill wors nor mad,
That layk's this gift, so lichtlie may be had, 268
Sekand the sam vpon ane vther ground,
Quhilk¹ be no vther maner can be found.

II. 2. A. a.
Since, then, we
are one with
Christ in spirit,
Ioan. vi[i.]
et. xvi.
it is but vanity to
desire his body
here.
The Spirit
quickens; the
flesh profits
nothing.

¶ Sen Christ hes promist this to his faithful all,
Be this Coniunctioun and Unioun Spirituall, 272
I saye it is bot verraye Uanytie
For to desyre Christ with ws corporallie.

¶ It is the Spreit that quyknis auld and 3ing ;
The corporall flesche, it proffittis no thing : 276
“ Without,” sayis Christ, “ my body do ascend,
The Confortour to 3ow I can nocht send.”

Christ must
needs go up to
His Father
Mar. vi[ii.]
Luc. iiiii.
Ioan. xv[i.]
Heb. x.
Act. vii.
Ioan. xv[i.]
till he comes
down to judge
the world.
Papists can't
show He's
descended yet.
How then can
they make and
eat him bodily ?

¶ Thus it behouit Christ of necessitie
Unto the Father to passe vp reallie, 280
Quhair he abydis, and euer sall remane
Quhill he discend to Iudge the world agane.
For vthirwyse, gyf Christ had nocht ascendit,
The holy Gost till ws had nocht discendit. 284

¶ Thow can not, Papist, be Scripture mak it kend
That Christ sensyne did corporallie discend.
How is it than thow think's no schame to le,
To say thow mak's him, and eyt's him carnallie ? 288

¶ Now may it heir be sperit and demandit,
And gude it wer that we suld vnderstandit,²

Why can't the
Popish Church
have spiritual
union with
Christ ?

Quhat is the cause the Kirk Papisticall
Can neuer haue this Unioun Spirituall 292
Of Christ Iesus trewlie in thame ingrauit ?

Because they
seek him in the
Ioan. vi[i.]
flesh.

The cause is this, sa fer as I perceauit,³
That so lang as tha seykhim carnallie,
Tha can no wayis posses him Spirituallie. (Bii, back) 296

[Ma]th. xvi.
As, while the
Apostles

As the Appostill's, beleuing Christ to ring
In earth amangs thame as ane temporall King,

[M]ath. xvi.
[x]xv.

So lang as tha of this had Esperance,
Tha euer leuit still in Ignorance, 300

thought Christ'd
[I]oan. viii.
be a temporal
King,

¹ Quhilk *in orig.*

² understand it.

³ perceive it.

- And neuer knew quhat Christ ment in his teaching,
 For all his daylie and contynewall preaching ;
 No moir sall neuer no carnall Creature—
 So lang as tha sall fleschelic Folkis Indure,— 304
 Cum to the knowledge and intelligence
 Of God[i]s wourd, and Spirituall pure sentence,
 Thocht Angelli's wer to preache it to thame plane ;
 Preue quho so please, thair laubour sall be vane. 308
- ¶ Now falls it weill to vs to wey but moir,
 Quhat wes the cause, the reasoun, and quhairfoir
 The Papistis said 'tha maid Christ Reallie
 'In to thair Messe, and Eate him carnallie.' 312
- ¶ As I perceau, it wes, that tha and thairs
 Mycht stylit be "most holy God-makairs,"
 And thairthrow eum to warldlie Pomp and gloir,
 Richt as tha did ;—for nane nicht clim to moir ; 316
 For Papis precellit the Kings in Dignytie,
 And Cardinals wes Companzeonis to our Kings ;
 For with my Eis my self did se thir things ;—
 This mouit thame that werk till Interpryse, 320
 Quhilk montit thame on sic ane prydfull wyse.
- ¶ And thocht *sum* schaffling wald haue ilk nycht in
 cure
 Ane Cozebyne, ane Harlote, or ane Hure,
 With gaping, Iowking, with mony bek and nod, 324
 Upon the morne he wald haue maid 3ow God !
- ¶ Sa lyke, sa lyke, as it wes trew to be,
 Quhen name of thame could mak ane lytill fle ! [B 2]
 And zit no schame, to tak in hand, tha thocht, 328
 To mak grit God, quhilk maid all thing of nocht !
 Grit God we pray, sen Prencis wald perceau,
 And it in to thair hart[i]s deiplie graue,
 How be tha Iuglours tha haue bene blindlynes led,
 With deuillysche Doctrine fosterit and fed ! 333
 Na dout, gude Lord, bot than tha wald refuse it,
 Quhen as tha knew how tha haue bene abuse-it !

[Lu]c. ix.
 they never knew
 what Ifis
 teaching meant,
 so no carnal
 creature can
 know God's word
 [i C]or. ii.

though angels
 preach it to him.

Why too did
 [Hug]o Be-
 [ren]g. de
 [Tour]se.
 [Colo]s. ii.
 the Papis say
 they make and
 eat Christ bodily?
 Because they
 wanted to be
 stiled God-
 makers, and get
 worldly glory.
 And so they did
 get it:
 Popes were over
 Kings, and
 Cardinals
 companions to
 them.
 I saw this with
 my own eyes.

And tho' a
 schaveling lay all
 night with a
 whore,
 yet in the
 morning he'd
 make God!

Likely, indeed !

When he couldn't
 even make a flea !
 And yet he'd
 take in hand to
 make the great
 God !
 Would to God
 that Princes
 would see how
 they've been
 fed with devils'
 doctrine by these
 jugglers !

¶ ANE QUESTIOUN DIRECT TO ALL PAPISTIS, DEMAN-
DING GYF CHRIST CAN BE SEPARET FROME
THE FAITHFULL.

II. 2. A. β.
*Can Christ be
separated from
the faithful?*
Mathew.

xxviii.
No! he is ever
with his Elect,
Esay. xlv.
Psal. c.xx. ix.
to keep them
from great sins,

like theft and
murder.
Tho' they sin 7
times a day,

they repent,

and mourn for
their sins,
like David and
the Magdalene.

Heb. i.
Christ is with
them too, as
Ruler of all the
Faithful.

Act. xvii.
In Him we live
and move;

He is ever
with us.

Therefore He told
his Church here
before He
suffered,
Ioan. xiii.

Mathew.
xxviii.

CAn Christ be frome thame, *that* he do[is] stil sup-
port, 336

And grants to thame thair will in lauchfull sort?

No! thair is none of Iudgement discreit,

Can saye bot he is present in the Spreit

Still in to thame that ar his trew Eleekit, 340

Least tha alwayis with Sin suld be subieckit,

¶ I mene, with grit and odious transgressioun,
Sicylke as thift, reif, murthour, and oppressioun;

¶ For thoct *the* richtyus doith seuin tymes daylie
Sin, 344

3it dois he nocht contynew still thairin;

For, be his Spreit Christ geuis thame Iudgement

To know thair Sin; syne maks thame to repent,

So that tha do nocht in thair Sin delyte, 348

Bot murnis thairfor with conscience contryte,

As David, Peter, and the Magdalene,

With mony mo nor heir I may contene.

¶ Christ als is with thame, as Uicar general, 352

Rewlar and gydar of the faithfull all,

Without quhais spreit no gude thing can be wrocht;

Without his help our strenth aualis nocht;

In him we leue and mouis quhill we indure, 356

It is he onlie, that taks on ws cure; [B 2, back]

Thus none can saye, but Christ most certanlie

Is be his Spreit with ws contynewallie.

So till his Kirk, Christ heir before his Passioun 360

Repeat's thir wourdis, to gyf thame consolatioun,

That tha in that suld nocht discouragit be

For his departing frome thame corporallie,

Bot be his Spreit he promist stil support thame; 364

So on this wayis Christ Iesus did confort thame,

"Howbeit," sayis he, "I am to passe abone ;
 "Ask quhat 3e will, it sall to 3ow be done ;
 "Pronyding alwayis that 3e constant be 368
 "Abyding at my wourd of Uerite."
 ¶ This consolatioun dois serue for ws also,
 Assuring ws, quhair euer we ryde or go,
 3e, euin amyd our Inymeis most grit, 372
 He euer is with ws present in the spreit,
 Preseruing ws, and doing ws defend,
 As he hes promist, vnto the war[I]dlis end.
 ¶ Now haue 3e herd the first commoditie, 376
 The riche rewaird, and grit vtilitie,
 Breiffie discussit, of thame that ar ingrauit
 In to Christ Iesus, and how it is conceauit.
 Now herkin fordwart ; and 3e sall sehortlie heir 380
 The Secund proffeit, discussit in ordour cleir

'tho' I must go
 above, yet what
 ye ask shall
 be done,

if ye abide in Me.'

This comfort is
 for us now too.

[R]om. xv.
 Even amid our
 [L]uc. xxi.
 Mathew.

[xx]viii.
 foes, He is with
 us,
 to the world's
 end.

¶ THE DISCRIPTIOUN OF THE SECCND COMMO-
 DITIE OF THAME THAT ABYDIS IN CHRIST.

II. 2. B.
The Seccond
Benefit.

¶ THE TEXT.

Heirin is my Father Glorifyit, that
 3e bring furth mckill fruct. &c.

THe Secund proffeit, we sal bring furth gude frute,
 And of gude werkis sal not be destitute,
 That dois Gods wourd into thair harts imbrace, [B 1]
 Making it thair to haue ane dwelling place.
 For as the day can nocht be without lycht,
 Nor the cleir Sone withouttin beames bricht,
 The flamnyng fyre without Calyditie,
 Or without water can be the raging Se,
 No more the godlie (as writtis cunnyng Clerkis,) 388
 Can gudlie¹ be withouttin godlie werkis,
 With quhilks tha do the Father glorefie, 392
 That ringand is in to the Heauin most hie.

We shall bring
 forth good fruit,
 Ioan. xv.

Math. v.
 that is, do good
 works.

388 As fire *must*
 give out heat,

so the godly
must do good
 works.

¹ ? for godlie.

Iacob. iii.

The good fruit

is goodly deeds.

Math. xiii.

as pure doctrine
sincerely doctecht.which converts
men from vice

to godliness.

Ephes. v.

Col. iii.

If we bear this
fruit, it shows
we are branches
of the true vine,
Christ.
Ioan. xv.They who do not
bear this fruit
are grafts of
Sathan.

Math. v.

D. Z. B. a.

*A Denunciation
of Hypocrites and
(p.) covetous
Protestants.*Fie on you
professours who
Mathew.xxiii
shew openly!Ye receive the
wadding from
the WordYe make the poor
pay, God keep
us from this
profession!This word must
come from the
Heav, it can't
be from God!Ye are put up
with payell!

¶ This frute, but dout, tha ar the godlie deids
Quhairk from Christ Iesus, the faithfull wine, proceids,
As is the Doctrine of his wound most pure 396

Sincerrite Procheit to euerie Creature,
Be quhairk men ar conuertit speciallie
Frome Sin and Vice, and frome Ydolatrie,
To godlynes, quhairin the Lord deloyts, 400
As Paule in his Epistills plainlie dyts.

¶ Thir Godlie fruts dois also notefie,
Gyf we the faithfull and Germane branchis be
Of Christ Iesus, quha is the onlie wyne, 404
That did Redeme our Saul[i]s all frome pyne.

¶ Quho wants thir fruts, lat thame all talking stanche,
And never compt thaim of Christ to be a branche,
Bot lat thaim grant thaim branchis, Imps, & sperks
To be of Sathan, seing thair sinfull werks. 409

¶ ANE EXCLAMATIOUN AGANIS ALL FEN3EIT YPO-
CRETIS, AND SPECIALLIE AGANIS
ALL GREDIE DISSEMBLIT FALS
PROTESTANTES.

(F) Fie on you that callis your selfs professours,
Synce notit ar for manifest transgressours!
Gods wound is heuylie selanderit for your caus, [B1, back]
Seing ye do nothing obserue his Lawis! 413

Beidark the wayklinge from the wound receauyng,
Throw your yugodhe and vicious behauyng!

¶ Quhair mayn the pure, behalding your transgression?
"Gif Godd pomeno wa from this lewd profession! 417
"In this Gods wound that leuuis thame this euill?
"H noune rather this wound curatus of the Deyll!
"Woe it Gods wound, we mycht icht well be sure,
"Tha wald nicht in se dewlwe indure, 421

"¶ Pull up in pryde, tak as wes never sene
"Before with our metall mannis kene"
Meh jett expone to maid, wald expresse, 424

	Grit God thairfor will plaig that faithles futher !	461
	¶ And 3it 3e ar nothing of this eschamit ;	
Ye are not Protestants !	Bot 3e will all, Protestantis still be nemmit !	
i. 10a. [iii]	So ar 3e nocht ! for Ihone sayis 3e do lie.	464
et .iiii.	3e knaw nocht God, nor 3it his wound trewlie,	
Ye know not God, ye who leave the needy pitiless !	That seis 3our nedie Brother in distres, Syne helps him nocht, bot layfis him mercyles.	
Your greediness stinks the air !	¶ 3our gredynes ! it stinkis and fylis the air !	468
	I vg 3our Murthour and Hirschip to declair !	
Ye slay the poor : tho' not with knives,	For thoecht 3e sla nocht pure men with 3our knyues, 3it with 3our dearth 3e tak from thame the lyues !	
	¶ Quhat differs dearth frome creuell brigannye,	472
yet with hunger.	Quhen that 3e mak the Pure for hunger dye ?	
It's murder without drawing blood !	No thing at all ! most trewlie to conclude, Except of thame 3e do nocht draw the blude ;	
[C [i] baek]	For 3e contryne thame,—as wyse men merkis and seis,—	
	Till one of thir two grit Extremitis :	477
Ye buy up their food, and let the moneyless starve.	Till vtter hirschip, with bying of thair fude ; And want tha money ? than, schortlie to conclude, Thair is no credeit, bot of Necessitie,	480
	The Pure Broder, for Hunger he man die.	
God sent you victuals, not to furnish the poor,	¶ God send 3ow nocht <i>the</i> Uictall of the ground That 3e the pepill suld Fameis and confound ;	
[M]athew.	Bot that 3e sould thairof gude Stewartis be,	484
[xx]v.	Helpand the Pure in thair necessite.	
but to help them in their need.	¶ Wo be till him that hurdis vp his Corne,	
Woe be to the hoarder-up of	Syne kepis it vp to dearth, fra morne to morne !	
[P]ro. xi.	Bot Gods blissing sall lycht vpon his head,	488
corn !	That latis it furth, that pure men may get bread.	
God bless him that lets it out to the poor !	¶ Bot as 3e cloise 3our Girmallis frome <i>the</i> puris,	
Ye closers of your garners,	Quhilkis now thairby grit miserie induris,	
	So God sall cloise on 3ow, for 3our grit Sin,	492
God shall close the Gate of Heaven against you !	His Heaunlie Porte, quhen 3e wald faine cum in.	
[E]xod. xxii.	¶ So on this wyse quhen <i>that</i> 3e scourge the pure,	
[A]bac. ii.	God sall 3ow Plaig agane for that, be sure !	
God shall plague you again for it !	Experience daylie teachis ws of this :	496

Merk quhen 3e please, 3e sall nocht find it mis.

¶ I neid nocht rekkin 3our filthye Harlotrie :

It is so knawin our alquhair, oppinlie ;

Quhilk to rehearse, It mak[i]s me abhor !

Bot as the Townis of Sodome and Gomor,

The Creatur's and all that in thame was,

With fyre frome Heauin consumit was with as

For that foule stinkand Sin of Lychorie,

Richt so, 3e Harlot's, but dout sall Plagit be

Be the grit Michtie God Omnipotent,

Except that 3e moir spedylie repent !

¶ For mony ane tyme, and daylie it is sene,

How sic vile harlot's for Hurdome Plagit bene

With most extreme and vrgent pouertie,

Quhilk sumtyme had of ryches grit plentie ;

Sumtyme with maist detestebill odious schame,

Loyssing for euer thair honour and thair fame,

And sumtyme plagit be God with suddand dead ;

But quho that list with wisidome to take head,

May daylie merk, and als perfytlie se,

The Harlot's oftymes plagit with all thre.

¶ 3it nocht wil mak thame from thair sin refrane,

Quhill Saule & bodie be damnit to hellis pane.

For tha perceaue nocht that thair Miserie,

Dois licht on thame for thair Iniquytie.

Bot rycht as Pharao on God's plaigs wald not pance,

Bot thoct tha come be fortune & be chance,

No moir the Harlot can think his hart within,

That God dois plaig him for his filthie Sin,

And so as Pal3eart's in Peltrie perseueiris,

Quhill of thair strenth consumit be the 3eris.

The pure Plewmen & laubouraris of 3our lands,

Quhen tha haue nocht to fill 3our gredie hands,

Quhair 3e can spye ane man to geue 3ow mair,

3e schute thame furth ; syne puts ane vthir thair.

Howbeit the first haue Barnis aucht or nyne,

Your filthye
harlotry is so
public,

500 I loathe to speak
of it.
But, like Sodome
and Gomorrah,

Gene. xix.

504

ye shall be burnt-
up with fire

unless ye repent.

[C ii] Harlots are often
punished with
poverty, shame,
and sudden
death. (p. 39)

Luc. xv

512 Pro. ix[.]
xxix.

Tob. ii

i Cor. v[i.]

Pro. ix.

Ecl. ix

516

Gal. v.

Apoc. x[iv.]

i Cor. [iii.]

Heb. xi[i.]

Yet they will
not give up
their sin.

520

They think God's
plague is mere
chance,

524

and so sin on
while their
strength lasts.

528

Ye grasping
landlords, ye
turn out your
poor plowmen
and labourers,
to get more rent,

532

though they have
8 or 9 children.

- Then ye soon
turn out your
fresh tenants too:
to beggary!
This calls for
vengeance from
Heaven!
[Esay. xx][ii et]
iii.
Ye have far more
than your fathers.
[Ecc].l. v.
[Esay v.v]iii.¹
And yet ye gape
for more still!
And all to show-
off your pride!
Your households
are cut down.
Instead of 100
servants, you
have a man and
a boy!
Of your filthy
vice, Avarice is
the cause.
- Ye eare not for
God, or honour
either!
And yet, though
ye should be rich,
[Ecc].l. v.
[Ps. x]ci.
ye are more
empty of goods
and gear than
your fathers
were!
- Needy, thriftless,
and thread-bare
are ye!
- Why? Because
*ye get goods
wrongfully!*
[Ec].l. viii.
[Es]ay. v.
- Ye know God's
word, and do the
contrary.
- 3e tak no thocht, thocht man and all sulde tyne ;
Within few 3eris 3e herye him also,
Synne puts him furth ; to beggin most he go ;
Thus schift 3e our, in to most gredie wyse, 536
The quhilk ane Uengeance frome *the* Heauin cryis.
¶ 3it for all this 3e neuer ar content !
Howbeit 3e haue, be fer, moir land and rent
Nor euer had 3our Fatheris 3ow before ; [C ii, back] 540
Bot euer gredie, and gaping still for more.
¶ And all this is, for to setfurth 3our pryde !
3our housis halding is down, & laid on syde :
Quhair hunders wount 3our faders to conuoye, 544
Now will 3e ryde with ane man and ane boye.
¶ Nocht hes the wyte of this 3our filthie Uice
Bot that fals gredie Idole Auerice,
Quhilk chokkit hes 3our harts so haillelie, 548
That nothair to God nor honour 3e haue Ee.
¶ Grit meruell is, of 3ow that gettis this muk,
Bot 3e sould haue aboundance with gude luk.
And 3it we se thair dois nothing succعيد, 552
Bot barrane ground, with mony frutles weid,
Moir emptye now of warldlis gear and gude
Nor wes 3our Faders, that fand rycht mony fude,
Quhilks had nocht half sa mekill for to spend, 556
3it had grit ryches, and honour to thair end.
And 3e ar nedye, thriftles, and threid-bair !
Of wrangus gude, no better man can fair.
¶ Iudge 3e 3our selfis, in 3our awin conscience, 560
Quhat is the cause of 3our grit Indigence !
I saye for me, God will nocht send incesse
To thame that wrangus Conqueis dois possesse !
Synne knawis Gods wound, syne dois *the* contrarie! 564
How can sic pepill, with grit God fauourd be ?

¹ Woe unto them that join house to house, *That* lay field to field, Till *there be* no place, That they may be placed alone in the midst of *the* earth !

- ¶ We reid how Acham, be Gods commandiment,
 And be his rycht and most Iust Iudgement,
 Wes stond to death, as Iosue concluds, 568
 Because he tuke of Excommunicat guds.
 Gyf 3e haue done with siclyke gudis mell,
 I can nocht say ; Iudge that amangs 3our sell.
- ¶ Quho list the Storie of Achab to persew, [C 2] 572
 And Iesabell his wyfe, that Naboth slew
 For his wyne 3aird, throw gredie Couatyce,
 Thair sall 3e find how God did plaig that Uyce,
 And maid thame both most miserablie to de 576
 For thair foule Murthour and Cupeditie.
- ¶ Saule lost his Kingdome throw his gredines .
 And riche Naball, for his grit churlyschenes
 Schewin to Dauid, almaist had bene distroyit, 580
 Gyf Abygall had nocht it weill conuoyit,
 And measit Dauid verray Prudentlie ;
 3it God maid Naball schortlie for to de,
 And him bereft frome all his wardlie wrak, 584
 For ony fence the churlysche Carll could mak.
- As sall all wrachit Churlis layf thair geir,
 And vtheris thairof sall mak mirrye cheir,
 That nocht pertenit to thame be kin nor blude ! 588
 All wrachis wrak thus endis, to conclud.
- 3it mony of Naball's blude dois rest behind,
 Bot verray few of Abygall's to find !
- ¶ Paule dois pronounce in wourd's plane & euin, 592
 That Couatus men sall nocht inherit Heuin,
 And dois forbid that we expreslie
 Suld bear the Couatus ony companie.
- ¶ Lo we se heir,—quhat nedis processe mair?—
 That God's trew wourd maist plainlie dois declair 597
 That Couatus men, quhat way that euer tha wend,
 Sall nocht at lenth eschaip ane sorye end.
- ¶ The Mes, that Idoll,—praysit be God !—is past ;
 Bot Couatyce, the quhilk is cum in last, 601

Joshua tells how
 Acham
 [Io]sue. vii
 was stoned,
 because he ' took
 of the accursed
 thing.'
 Have ye not
 done this ?
 Judge your-
 selves !
 Ye know how
 Achab and
 i Reg. xx[i]
 Jezabel, for
 seizing Naboth's
 yard, were
 plagued by God ;

i Reg. xiii
 how Saul lost his
 kingdom for his
 greediness ;
 i Reg. xv
 how Nabal was
 nearly slain for
 his ehurlishness,
 had not Abigail
 saved him ; and
 yet he died soon.

Ecel. v.
 et xiiii.
 And so all ehurls
 shall die,
 and leave their
 goods to strangers
 to waste !
 We've many
 Nabals still ; but
 very few
 Abigails !
 i Cor. v
 et vi.

Thus God's word
 shows that
 covetous men
 shall come to a
 sorry end.

The Mass is gone,
 thank God !
 Exo. xxiii.

- But the worse
idol, Covetous-
Ephe. v.
ness, has come in,
and will mar
everything.
[A]bac. ii.
- Is the worst Idoll of the twa, be fer ;
Gyf that this Idoll Rax, it will all mer,
All will be brocht vnto confusioun, [C 2, back] 604
Gods wourd and Lawis vnto abusioum,
The Ciueill Iustice, sall peruertit be,
Uproris sall ryse, and start vp haistellie,
- [E]xo. xxii.
- No man will be
at rest unless this
Covetousness is
banished.
- No man sall leue at rest and peace with vther, 608
Except this Idoll be banist with the tother ;
And wer we quyte of thir fals Idols baith,
The Godlie than nicht soundlie sleip but skaith.
- Stop, and repent
in tyme, or
[I]oan. iii.
- ¶ Refrane in tyme ! with speid repent and mend !
Or God ane sudand plaig sall on 3ow send, 613
- [Mat. x.] ct xv.
you 'll be
plagued.
- And punysche 3ow be fer moir creuellie
Nor Ignorant's befor wes wint to be !
- Unless ye mend,
God will take
his Holy Word
from you.
- ¶ Without 3e mend, maist certainlie I say 3ow, 616
Gods holy wourd but dout sall be tane fra 3ow.
Because with 3ow it is nothing regardit,
Thairfor with God 3e sall be so rewardit,
- Strangers shall
[I]ere .v.
take away your
Church,—the
greatest plague
that God can
send.—
[A]po. ix.
- That vncouth Strangears of ane forene Natioun 620
Sall disapoynt 3our Kirk and Congregatioun,
Quhilk is the gritest Plaig that God can send :
This sall nocht mis ! without 3e schortlie mend,
3e sall be Plagit so, and on sik wyse, 624
- Ye shall wish
for death,
and shall not be
able to die.
- That 3e sall wysse 3our death ane hundreth syse.
And quhen 3e wald, 3it sall 3e no wayis de ;
That death 3e 3aïne, it sall fast frome 3ow fle.
- Iere. ix.
xvii. and
xxviii.
- For Disobediencce vnto Gods wourd, 628
3e sall be Plagit with Hunger, Pest, and swourd,
With Hirschip, Fyre, with Dearth, and Pestelence,
Because 3e Sin aganis 3our Conscience ;
For God[i]s wourd wes neuer moir trewlie teachit 632
Nor it is now in mony placis preachit,
And neuer sa mony vngodlie pepill sene
In to this earth, sen it Inhabit bene !
- ¶ Quhairfor, gyf 3e grit God wald glorefie, [C 1] 636
Imbrace his wourd and learne to fructefie,
- Ioan. xv[ii.]

And lat 3our werks and wourds aggre togidder,
 That euerye man may graip, and als consider,
 It is Gods wourd and pure Religioun 640
 That 3e obserue in 3our professioun.

¶ Quhat helpis it, thoct we the wourd professe,
 Except the Frute proceid thair of expresse?
 Thus lat 3our deids so schyne in tymes to cum, 644
 Tha sall be sene, and kend till all and sum,
 That the Behaldars may crye with Ioyfull steuin,
 " Grace, glore, and honour, be to *the* Father of Heuin!"
 So quhen 3our werks dois with 3our wourds aggre, 648
 No dout 3e sall the Father glorefie.

¶ The secund proffit, rycht as our Text it merks,
 Tuytching the bringing furth of Godlie werks,
 With faithfull Pepill that dois thair God regaird, 652
 Semplie I haue heir in few wourds declaird,
 So that thair rests of this mateir no mair,
 Bot the thrid proffit onlie to declair,
 Quhilk schortlie now, be Gods grace, I sall end: 656
 Gyf earis heirfor, and to my wourds attend!

Let your works agree with your words!

What's the good of professing, unless you *do*?
 Iac. i.
 Let your deeds shine forth so that the beholders may glorify God!

Ioan. xv
 Works (with words) glorify God.
 I've thus set forth the 2nd profit from godly works,

and pass on to the 3rd.

Attend to me!

¶ FOLLOWIS THE THRID PROFFIT OF THAME
 THAT ABYDIS IN TO CHRIST.

II. 2. C.

¶ THE TEXT.

¶ AND BE MAID MY DISCYPLIS.

THe thrid and Finall last Commoditie,
 'The trew Discyplis of Christ we sall all be
 That bydis in Christ, & Christs wourd in to thame: '
 My Text, this Sentence plainlie dois declame, 661

¶ Be the quhilk wourdis, merking *the* circumstance,
 Heir is requyrit ane ferme contynewance
 In to Gods wourd, compleitlie to our end, 664
 Gyf we his trew Discyplis wald be kend.

¶ Inconstant men, my Text heir plane declaris, [C1, b³]
 Nane for to be, of Christ's trew Scholaris;

The 3rd profit is: we shall be true
 Ioan. xv
 disciples of Christ.

We must continue in Him to the end.
 Ioan. xv.

Inconstant men are not Christ's true scholars;

- but those who'll
confirm His
doctrine with
their blood,
- Bot tha ar Christ Discyplis, to conclude, 668
That will conferme his Doctrine *with* thair blude,
As quhen it cummis to that Extremite,
For to Renunce Christ's Uangell, or to de,
And chusis than to suffer fyre and swourd 672
- rather than
renounce His
heavenly word.
- Rather nor to renounce his Heauinly wourd,
¶ As did the Prophetis, and Mertyris mony one
With the Appostill's, in to the dayis bygone ;
And in our dayis rycht mony we did se 676
- We have seen
right many die
for Christ,
- For Christ's wourd do suffer pacientlie
Maist cruell death, and mycht haue had thair lyues,
With zeirlic rentis to thame, thair barnis & wyues,
Gyf tha the wourd of God wald haue refusit : 680
- who might have
had life, money,
wives and bairns
to give Him up.
- Gyf tha did nocht swa, bot bitter death tha chusit.
¶ All thir Discyplis hes this rewaird heirfore,
Tha sall haue pairt with Christ in Heuinnis glore,
As dois the promeis of Christ till ws propone 684
- But they chose
bitter death.
And they shall
[ii] Cor. i.
have part with
Christ in Heaven,
- In the Euangell of the Apostill Ihone,
Quhair, to the father, Christ speykand speciallie,
Sayand thir wourds, "quhom thou hes geuin to me,
as He wills ; 688
" I will that tha thair be with me also,
and shall see His
glory,
" And se my glore in Heauin, quhair I sall go."
So this last proffit the rest dois fer transcend,
without end. That is Eternall, and neuer sall haue end.
¶ Suld lose of gud[i]s, lyfe, or feir of pyne, 692
- Math. x. Mak ws this Heauinlie Thesaure for to tynne ?
Quhat is it wourth to man, to win but more,
The haill warld, wanting the Heuinnis glore ?
- Mat. xvi. ¶ All earthlie things, tha ar bot transitorie, 696
All earthly things
pass away.
Heaven abides,
and is only to be
won by those in
whom God's word
takes rest.
Except this Heauinlie and Celestiall glorie,
Quhilk be no vther meanis can be possest, [sign. D]
Except Gods wourd in to our hart's tak rest.
- Death comforts
the good, ¶ That death to man, it is grit consolatioun, 700
The quhilk dois lead the Saule vnto saluatioun ;
but terrifies the
damned. Bot verray feirfull and dolent is that dead
That dois the Saule vnto Damnation lead.

¶ With Deligence now lat ws all heirfore 704 Diligently then
 Imbrace Christ Iesus, that we may cum to glore, let us embrace
 And in tymes cumming lat none so ernistlie pance Christ,
 On earthlie glore, that lestis bot ane glance ;
 Bot lat our laubour, studie, and Meditatioun, 708 and let all our
 Be euer bent to seik for our Saluatioun ; study
 And deiplie in our hartis lat ws consider, be to seek our
 None can serue God & Mammone boith togidder. can serve God
 and Mammon too.
 ¶ Wo worth *the landis, the gudis, gear, and flesche,* Woe to the goods
 That dois man frome this heuinlie glore depesche ! 713 and flesh that
 To the quhilk glore, now breiflie to conclude, draw us from
 Mot bring ws Christ, that bocht ws *with* his blude ! Christ !

So be it.

716

¶ Glore, Honour, Prayse, and Laude, Eternallie,
 To God, for this Pure Werk ! and none to me,

¶ Quod Lauder.

The Lamentatioun

OF THE PURE. TWICHING THE MISERABIL ESTAT OF
THIS PRESENT WARLD. COMPLYT BE WILLIAM
LAUDER. AT PERTH. PRIMO FABRUARIE.

1568.

[*How lange, Lorde, sall this warld indure ?*]

The world is full
of mischief.

This warld is war nor euer it was!
Full of myscheif, and all malure ;
Fals and fragell as the glas !
How lang, Lorde, sall this warld indure ? 4

Professors will
not help God's
word.

¶ For mony dois God's worde profes, [sign. D, back]
Bot for to keip it, few takis cure,
Thay ar so bent to weikitnes !
How lang, Lord, wyll this warld indure ? 8

Fat sows feed
one another
and don't pity
the poor.

¶ Now euerie fat Sow feidis ane vther¹,
And few hes pitie on the Pure ;
Couatice gydis and rewlis the Ruder :
How lang, Lord, wyll this warld indure ? 12

The rich abhor
the poor:
Protestants too!

¶ The men quhome God hes rychelie dotit,
Abhorris the emptye Creature,
Cheiflie Protestantes, lat ws notit²
How lang, Lord, wyll, this warld indure ? 16

¹ See above, p. 17, l. 460.

² note it.

- ¶ 3it ar nocht thir Protestantes trew,
Bot Ipocretis, I am most sure,
That hes renuncit Christ Iesu :
How lang, Lord, wyll this warld indure ? 20
- ¶ Frome fraude, [frome¹] falset, and frome gyle,
No Preaching can the pepill allure :
Lawtie and luife ar in exile :
How lang, Lord, wyll this warld indure ? 24
- ¶ Hipocrasie, vaine Glore, and Pryde,
Now blawis thair Bugillis strang and sture ;
Simplysitie is sett on syde :
How lang, Lord, wyll this warld indure ? 28
- ¶ The reuth that Papistis hes, I saye,
On thame that beggis frome dure to dure,
Sall ws accuse on Domesdaye :
How lang, Lord, wyll this warld indure 32
- ¶ Now mony vsis Sosserie,
Doand the deuylis of Hell coniuere,
Seikand to know how all sulde be : [D] : no sig.]
How lang, Lord, wyll this warld indure ? 36
- ¶ Iustice is rowpit, as vtheris waris ;
This is most plane, and nocht obscure,
The puré Pepill it declaris :
How lang, Lord, wyll this warld indure ? 40
- ¶ The falsest Actioun that may be,
Sall no ways want ane Procuture ;
The Deuyll, he wyll get one for fe :
How lang, Lord, wyll this warlde indure ? 44
- ¶ Loude leand Lowreis, for thair sleuth
Was treatit, passing throw mosse and Mure :
Upon trew Preacheouris few hes reuth :
How lang, Lord, wyll this warld indure ? 48

Hypocrites they
are, who have
renounced Christ.

Loyalty and love
are banished.

Vain Glory and
Pride blow their
bugles.

The Papists'
charity shall
accuse us at
Doomsday !

People practise
sorcery, conjur-
ing up the devils
of Hell.

Justie is sold
to the highest
bidder.

The Devil finds
an attorney to
push the falsest
action.

Loud-lying
Foxes are cared
for ;
true Preachers
passed over.

¹ or read fraud-e.

- Trust is gone. ¶ Credit and frist is quyte away,
 Usury rules : No thing is lent bot for Usure ;
 2d. for 1d. ! For euerie penny thay wyll haue tway :
 How lang, Lord, wyll this world indure ? 52
- Old good deeds
 are forgotten. ¶ For auld kyndnes thow sall nocht get
 Bot Magerie, Malice, and Iniure ;
 Auld gude done dedis ar quyte forzet :
 How lang, Lord, wyll this world indure ? 56
- Dainty Dames
 won't support
 the faithfull. ¶ The dayntie Dammis may nocht sustene
 The faithfull, for to fyle thair flure,
 Bot treatis thame *that* tryit trumpouris bene :
 How lang, Lord, wyll this world indure ? 60
- Flatterers, Bards,
 Brothel-haunters,
 are treated best. ¶ Ane fenzeit flatterair or Fuile, I say,
 Ane Barde, ane Bragger, or Bordell Hure ;
 Ar none treatit so weill as thay :
 How lang, Lord, wyll this world indure ? 64
- Nothing on earth
 is worse than
 pride in a
 Minister. ¶ In all the earth is no thing wer [D 1, back]
 In to no earthlie Creature,
 Nor heicht into ane Minister :
 How lang, Lord, wyll this world indure ? 68
- Papists are more
 liberal to one
 another than
 some Ministers
 are. ¶ 3it Papistis bearis ilke ane to vther
 More liberall luife, I am moste sure,
 Nor dois sum Minister to his Brother :
 How lang, Lord, wyll this world indure ? 72
- Daughter and
 son scorn father
 and mother. ¶ And now the Dochter and the Sone
 Lichtlyis the Mother that thame bure,
 And forzettis quhat thair Father hes done :
 How lang, Lord, wyll this world indure ? 76
- For all this ill,
 God's word is
 not to blame. ¶ Of this Iniure and dispyte
 Wrocht of all cankerit Creature,
 I saye God's wourd hes nocht the wyte :
 How lang, Lord, wyll this world indure ? 80

- ¶ For to behauld this Miserie,
 My breist in baill it dois combure,
 Sen reuth is none, nor 3it Pitie :
 How lang, Lord, wyll this warld indure ? 84
- ¶ Sen all Estaitis this¹ gois astray,
 Lat no man think bot this is sure,
 That God wyll Plaig ws but delay,
 For thus we can nocht lang indure. 88
- ¶ Quhairfore, lat euerie Creature,
 The Mercyis of grit God procure,
 That we may ones² Inbrace the Lycht
 Of Heauin, quhilk euer sall indure. 92

¶ FINIS.

Quod Lauder.

¹ thus : see p. 9, l. 205.

² at once.



Ane prettie Mirrour

Or Conference, betuix the faithfull Protestant and the Dissemblit false Hypocreit. In to the quhilk may be maist casylie percaued & knawin the one

Faithfull Professours. To quhome he wyssith
Grace Mercy and Peace, in Jesus Christ our
Lord, and onlie Saviour. So be it.



from the ither. Compylit be William Trauber
Minister of the word of God. For the In-
struction, Comfort, and Consolation of all

Luke in to this Mirrour, and thou sall cleirly ken
All faithfull trew Christianes, from fals dissemblit men.

[leaf 1, back.]

To the faithful Reader.

These verses are
sweet to the
Godly, but odious
to the Vicious.

THir Uearse ar sweit and rycht delicius
Unto the hart's of Godlie men, I ken ;
But to the weked tha ar rycht odius,
And comptit folie with all vnfaithful men. 4

They show the
ways of the
Godly, and the
vice of the
Wicked.

¶ För of the Godlie, tha sehew the trade and ways,
How tha thame self's heir vpon earth dois gyde ;
And of the weked, thair vice and grit decaye ;
Quhilk manassing tha can no wayis abyde. 8

Let each man
examine himself,
and if he is
guilty, repent.

¶ Humblie heirfore I walde ilk man exhort
Thame self to trye¹ out, be this subsequent,
Gyf vice or virtew dois maist in thame resort : 11
Quha find's him gyltie, God grant he may repent !
So be it.

¹ *erye in orig.*

Beggynis the Conferrence.

<p>The chosin children of God, and sones elect, Reiosis cheiflie to heir his blissit wourd : The sons of sathan, quhilk's ar from God reiect, Abhorris <i>that</i> same more nor ane twø edgits wourd.</p>	<p>The Chosen reioice in God's wourd, Satan's sons abhor it.</p>
<p>¶ The Godlie will with pacience Imbrace Dew Admonitioum for thair vice and sin : The wekit can nocht, in the contrair case, Sustene reproche, syne byde thair wittis within.</p>	<p>17 The Godly take rebuke patiently, the Wicked do not.</p>
<p>¶ The godlie will in to gude pairt sustene, Dew chaistiment for thair Sin and offence : Punysche the wekit, tha will alwayis complene, As geue tha wer opprest be violence.</p>	<p>21 The Godly take chastisement humbly, [leaf 2] 24 the Wicked complain.</p>
<p>¶ The godlie men with pietie ar opprest To see thair Brethren in necessitie : The Hypocreit's ar neuer at ease nor rest But quhen the faithfull sustenis miserie.</p>	<p>The Godly pity the poor : the Hypocrites exult in the misery of the Faithful.</p>
<p>¶ The Godlie men will do no man bakbyte, Nowthair in patent nor in to priuie place : In blasphemie the wekit dois delyte, And frome Iniurie his toung can neuer cease.</p>	<p>28 The Godly do not backbite ; the Wicked delight in blasphemy.</p>
<p>¶ The Godlie man will vse no mokkerie, And will no ways with sic vaine maters mell : The Hypocreit will skorne contynewallie, And neuer can finde ane falt in to him sell.</p>	<p>30 The Godly do not mock ; the Hypocrites always scorn others.</p>
<p>¶ The Godlie men will vse no fraude nor gylis, And will be laith to sute men to the law : The Hypocreit's ar euer breiding wylis, And passing how, thair broder to owrthraw.</p>	<p>The Godly use no frauds, the Hypocrites ever breed wiles.</p>
<p>¶ The Godlie men ar full of gentilnes, Of Lawtie, Loue, and liberalitie : The Hypocreit's ar full of gredines, Of Aueryce, and Pegeralitie.¹</p>	<p>The Godly are full of love ; the Hypocrites of avarice.</p>

¹ Lat. *piger*, reluctant, unwilling, averse. *Pegrall* : Lyndesay.

- The Godly feed
the poor;
the Hypocrites
rob them.
- ¶ The Godlie men, tha do support the pure,
And geuis thame glaidlie of thair geir *and* gude :
The Hypocreit's dois take more thoct and cure
How tha may reauē from thame thair daylie fude.
- The Godly are
content in woe
and weel;
[leaf 2, back]
the Hypocrites
in need curse God.
- ¶ The Godlie men Elykewise ar content, 49
Als weill in neid as in prosperitie :
The Hypocreit's, quhen geir is frowe thame went,
Tha blaspheme God in thair aduersitie. 52
- The Godly hate
sin,
the Hypocrites
delight in it.
- ¶ The Godlie men detest's all vice and Sin,
And all transgressour's and thair companie :
The Hypocreit's, tha do delyte thairin,
Leading thair lyues in all Impietie. 56
- The Godly take
no bribes;
the Hypocrites
do.
- ¶ The Godlie men, no brybs nor buds¹ will take,
To hurt the ane pairt, nor to helpe the vther :
The Hypocreit will thinke no schame nor lak,
Buds to receaue, and tha wer fra his broder. 60
- The Godly serve
one God;
the Hypocrites
many.
- ¶ The Godlie men will serue ane God allone,
Quhilk maker is of Heauin, the earth, and seye :
The Hypocreit's mak's gods mony one,
With quhome tha do commit Idolatrie. 64
- The Godly are
true in their
dealings;
the Hypocrites
are false.
- ¶ The Godlie men in all thair wayis ar plaine,
And cheiflie euer onto thair faithfull brother :
The Hypocreit's ar fençeit, fals, and vaine;
Will saye ane thing, and syne will do ane vther.
- The Godly are
lowly and loving;
the Hypocrites
proud and
spiteful.
- ¶ The Godlie ar repleit with lawlynes, 69
With louyng kyndnes, and humelytie :
The Hypocreit's, thoct tha it nocht expres,
Ar full of heicht, dispyte, and tyrannie. 72
- The Godly labour
for peace;
the Hypocrites
for strife.
- ¶ The Godlie labours for vnitie and peace,
For concorde, kyndnes, and tranquilytie :
The Hypocreit's dois neuer stanche nor cease
To rais discorde and Inmanymitie. 76

¹ *Bud*, a gift; generally one that is meant as a bribe. *Acts, Ja. I.*, in Jamieson.

- ¶ The Godlie luffis thair Pastours, for thair cure,
And will be sorie to se thame want or wrangt :
The Hypocreit's regards nocht, we ar sure,
Thocht all the preachours on *the* earth wer hangt.
- ¶ The Godlie men will still cleue to Gods wourd, 81
Thocht tha to death for it suld be persewit :
The Hypocreit, sa sone as cummis the sward,
Will it denye, and sweir he neuer knewit.¹ 84
- ¶ The Godlie men setts God before all things,
Before thair lyues, thair guds, [&] geir, or lands :
The Hypocreit's, before God puts thair kings,
Dispying God, his lawis, and his commands. 88
- ¶ The Godlie men ar knawin be thir merks,
Rycht as the daye is tryt be the lycht :
Euin so the wekit, be thair vicius werks
Ar so espyit, as derknes schewis the nycht. 92
- ¶ For as no wayis, the fyre, it can be knawin
To be ane fyre, withouttin heit or lycht :
No more *the* faithfull, except gude werks be schawin,
Can notit be for to be Christianes rycht. 96
- ¶ The preist, & Leueit, *the* quhilk did nocht support
The woundit man in to his greif and paine,
Could nocht be comptit faithful in no sort
As was the helpfull trew Samaritane. 100
- ¶ Nor zit the Gluttoun, quha fed delicius,
Could nocht be said to haue fidelytie,
That petiit nocht the puré Lazarus,
Quhen Dogs did schew in him more cherytie. 104
- ¶ Q[u]hairthrow *the* Gluttoun vnto the hell was sent,
That had no reuth nor pietie on the pure :
All Hypocreitts that lykewise dois offend,
With him in Hell sall harbrait be most sure. 108
- The Godly love
their Pastors ;
[leaf 3]
the Hypocrites
would like to see
'em hanged.
The Godly
are true
to the death ;
the Hypocrites
soon deny the
Faith.
The Godly set
God first ;
the Hypocrites
despise Him.
The Godly are
known by these
marks ;
the Wicked by
their dark deeds.
No fire can be
without heat ;
not Godly without
good works.
Luc. x.
The Priest and
Leuite were not
faithful ;
Luc. xvi.
like the good
Samaritan.
Nor was the
glutton Dives,
who pitied not
Lazarus so much
as the dogs did,
and was first
sent to Hell,
[leaf 3, back]
where all
Hypocrites shaft
go too.

¹ knew it.

- We boast
ourselves
Christians; but
if we do not
good works,
we are very
Hypocrites.
- ¶ Thus, thocht we boist, Christianes to be,
Except gude werks proceid out of our spreits,
We ar bot membris of Iniquytie,
And ar nocht els bot verray Hypocreits. 112
- Let us show forth
good works; and
be known as God's
servants!
- ¶ Lat ws heirfore schew furth with al our mycht
Our godlie werks of mercy and of loue :
Quhairthrow we may be kend of every wycht, 115
The faithfull seruands of God that rings aboue.
- Let us mortify
all lewd affections,
and force our
enemies to call us
Christians.
- ¶ Lat leud affectionis and all Impieteis
Be mortefiit in to our membris all,
That tha may nocht, quhilks ar our Inymeis,
No vther thing bot Christianes ws call. 120
- Ye Godly, rejoice!
God has chosen
you!
Wicked!
Repent or be lost!
- ¶ Godlie, heirfore Reioyse, that hes thir sings!¹
3e may be sure that God hes 3ow elect!
Bewail, 3e weked, that in sick vicis rings!²
But 3e repent, the Lord hes 3ow reiect! 124
- Godly! Stand
firm!
- ¶ All 3e, heirfore, that hes Gods wourd profest,
And maid with God and man, that blyssit band,
Stand ferme and stable, gyf 3e wald cum to rest,
for now the Fan approchis fast at hand.³ 128
- The fan is near
at hand.
Let nothing of
this world
make you shrink
back!
- ¶ Se that no ryches, nor wardlie pomp nor glore,
Mak ws schriuk bak now frome the veritie!
And quho so dois, to thair grit schame but more,
God will disclose thair vile Hypocresie. 132
- O God! defend
Thy flock!
- ¶ Eternall God! thy faithfull flok defend!
Preserne thame, Lord, for now and euer more!
And grace, and peace, vnto thy subiects send,
That seiks nocht els, bot to set furth thy glore!
- Send them
Thy peace!

Quod Willlam Lauder.

¹ these signs.

² in whom such vices reign.

³ 'I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the Garner; but he will burn up the chaff with unquenehable fire.' John the Baptist, in *Matther* iii. 11, 12. See also *Luke* iii. 16, 17.

Ane trew & byene Sen=^[leaf 4]

tenciis Discription of y^e nature of Scotland Twi-
ching the Interteinment of virtuous men That laketh
Inches. Compyld be William Pauder, Minister of
Gods word. &c.



- | | |
|---|--|
| <p>Howbeit thow war of portrature preclair,
And war indewit <i>with</i> prignant virtuous seir,
And thoct <i>in</i> knowledge <i>thou</i> had no compair,
That thou culd teache all sciencis perqueir, 4
And thoct of blude thow war ane prencis peir,
3it in this Realme, I Lat the vnderstand,
And thow Layk substance of thy awin, and geir,
Thow will be Lytill regardit in this Land.</p> | <p>Though you are
handsome,
virtuous, peerless
in knowledge,

and nobly born,

yet here, if you
laek gear,
you'll be little
regarded. 8</p> |
| <p>¶ Bot thoct thow be ane Ideote, or ane fule,
Ane maykles monstour, withoutin wit or lair,
Ane Blunt bubo, that neuer had bene at scule,
And sik as Is of euerye virtew bair, 12
3it haue thow gudis and geir, I the declair,—
Thought thow be weked, I put the out of dout,—
And thoct thow war to sathane, Sone & air,
3it for thy bagis thow sall be takin owt. 16</p> | <p>But if you're an
idiot, a monster
of a fool,
a stupid owl,
without a virtue, —

wicked,

Satan's own son,
yet, if you've
bags, you'll be
well received.</p> |

Alas ! The
virtuous poor
are of no worth ;
beasts, for bags,
are in authority !

The cause is
Covetousness.

Alas ! Alas !

¶ Allace ! heir is ane Cairfull Miserie !
That virtewis men but geir ar of no pryce,
And Beasts, for bags, ar in Authoritye !
I think this change is wonderus strange & nyce !
The caus heirop Is onlie Couattyse, 21
That blinds so man that he can no wayis se
To cheryse virtew, And ay chaistyce vice :
Allace ! heir is ane cairfull misere ! 24

quod Lauder.

[leaf 4, back]

¶ Neathir virtew nor wit, in to this weked hand
Doith proffeit thame that hes nocht gud's in hand.

☞ A NE GVDE EXEMPILL. ☞

[leaf 4, back]

BE THE BUTTERFLIE, INSTRUCTING MEN

TO HAIT ALL HARLOTTIE.¹

<p>The Butterlie, hir self for to distroye, Upone the nycht to flie Scho dois nocht stint Unto the candle,—scho taks thairof sick Ioye,— Qubill scho himself in to the Flam haue brint. 4 My tender freind, this in thy hart thow hint And haue It euer in thy momorye : Quba hants Hurdome, no dout be sall be tint, And Birne him self, as dois the Butterflie. 8</p>	<p>As the butterfly flies at night into the candle till she's burnt ;</p> <p>so, young friend, remember that the Whorer shall be lost and burnt. i. Cor. vi [xvii]</p>
<p>¶ The sapient salomon, <i>with</i> wemen was confoundit, Thocht he was wysest that euer nature wrocht ; The force of Samson, <i>that</i> in to strenth aboundit, Be Dalyla was suttellie out socht ; 12 The Propheit David, full deir his loue he bocht, With mony mo that vsit sick vaniteis, Was dyuers wayis vnto confusioun brocht, And Brint thame selfs, as dois the Butterfleis. 16</p>	<p>iii. Reg. xi. By women, Eccle. .xlvij. Sap. vii. viii. Solomon was Iud. xvi. and .xiiij. confounded, .ii. Regum. xi. Samson lost his strength, and David suffered.</p>

¹ See above, p. 19.

- Math. v.
Exod. xx.
My friends,
Luic. xix.
keep from and
Deu. xxv.
Pro. xxix.
detest that sin
i. Cor. vi.
and .vii.
and lust!
Its followers
will be burnt like
the butterfly.
- ¶ Quhairfor, my freinds, from fantasie refraine!
Detest that Sin of vice and vanytie,
Quhilk saule & bodie both dois bring to paine!
Fle frome that lust, as frome your Inymie! 20
Syne, in this mateir, merk the Moralytie,
And lat it be to you ane trew Instructioun,
Thay may be all compard vnto this Flie,
That wyfullie dois wirk thair awin Distructioun. 24
- If married men
decently use
their wives,
let no man
Math. xix.
reprove this:
God ordained it to
make men hate
harlotry.
i. Cor. vi.
and .vii.
Let, then, all
who haven't
the gift of
chastity, choose
a lawfull Love.
- ¶ Thocht men in Mariage, with thair maiks repair
In Decent maner, no man suld It reproue,
For of that Band God was the Minister,
Orland of him for our wealth and behoue. 28
Sen this Command we haue frome God aboue,
Cheiffie for this, to hait all Harlottrie,
Lat euerie one chuse thame thair lauchfull Loue,
That lakis that Holy gyft of Chaistetic. 32

Quod William Lauder, Minister.

[There are some marks at the right corner of the foot of the page, which look at first like part of a catchword, but which a practised bibliographer, whom I askt about them, reads 'ende'. I supposed them to be ink-marks.]

NOTES:

JUSTIFICATIONS OF THE BIBLICAL AND OTHER REFERENCES PARED OFF
BY THE BINDER OF THE *GODLIE TRACTATE*, AND RE-INSERTED BY THE
REV. WALTER GREGOR OF PITSLIGO MANSE, ROSEHEARTY,
BY FRASERBURGH, ABERDEENSHIRE.

Line 41. Math. [v.] 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

l. 42. 1 Peter [iv.] 11. If any man speak, let him speak as the oracles of God.

l. 43-46. Isa. lvi[*ii.*] 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sin.

l. 68. [G]al. ii. and [iii.]. The whole chapter is against the doctrine of salvation by works.

l. 75. [J]aco. i. Verse 8 is applicable, "A double-minded man is unstable in all his ways."

l. 280. Mar. vi[*ii.*] 31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders and of the chief priests, and scribes, and be killed, and after three days rise again.

l. 281. Ioan xv[*i.*] 28. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

l. 283-4. Ioan xv[*i.*] 7. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

l. 295. Ioan vi[*i.*] 34. Ye shall seek me, and shall not find me.

l. 309-312. *Berengarius* and *Hugo*. [Hug]o Be[ren]g. de [Tour]se. The true doctrine of Transubstantiation was first propounded by Paschasius Radbert of Corbey, in his work "de corpore et sanguine Domini," addressed to the Emperor Charles the Bald, between the years 830 and 832. This doctrine was generally adopted

as orthodox, till towards the middle of the eleventh century, when Berengar, Canon of Tours, and afterwards Archdeacon of Angers, called it in question in a letter addressed to Lanfranc, first, abbot of St Stephen in Caen, and afterwards archbishop of Canterbury. Berengar was condemned at Rome, 1050, under Leo X., without a hearing. This condemnation was repeated the same year at Vercelli. In 1054 another Council was held at Tours; but, with the help of Gregory VII., Berengar was protected from the fury of his enemies. In 1059 another Council was held at Rome, at which he was condemned through the violent conduct of Humbert, and compelled to subscribe a confession of faith drawn up by Humbert, in which he professed to believe, “panem et vinum, quæ in altari ponuntur, post consecrationem, non solum sacramentum, sed etiam verum corpus et sanguinem Domini nostri Jesu Christi esse, et sensualiter, non solum sacramento, sed in veritate, manibus sacerdotum tractari, frangi, et fidelium dentibus atteri.”

Hugo St Victor, an Augustinian canon in the monastery of St Victor at Paris, was born either at Ypres or in Lower Saxony in the year 1096. He was one of the most learned men of the age, and one of the profoundest thinkers. His aim was to combine scholasticism with mysticism. He was called by his contemporaries “alter Augustinus” and “lingua Augustini.” His principal work is entitled:—*De sacramentis fidei Christianæ*, Ll. II.

l. 311-12. [Colo]s. ii. The whole chapter is on union with Christ. Verse 19: And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

l. 455. Ioan [xiii.] 4-17. Christ washing the disciples' feet.

l. 511. Prov. ix[.]. This may be for vi. or vii.: vi. 23, 29, or vii. 6-23. [Verse 18 of ch. ix. is meant by Lauder's l. 514; but in his first reference to Luke xv. (the Prodigal Son), the elder son's words, ‘as soon as this thy son was come, which hath *devoured thy living with harlots,*’ may point to the literal meaning of the ‘*bread eaten in secret*’ of Prov. ix. 17.

13 A foolish woman *is* clamorous:

She is simple, and knoweth nothing.

14 For she sitteth at the door of her house,

On a seat in the high places of the city,

15 To call passengers

Who go right on their ways:

16 Whoso *is* simple, let him turn in hither:

And *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet,

And bread *eaten in secret*¹ is pleasant.

18 But he knoweth not that the dead *are* there;

And that her guests *are* in the depths of hell.—F. J. F.]

¹ *Heb.* of secretcies.

l. 518-19. Apoc. x[iv.] 9, 10, 11. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

l. 520. 1 Cor. [iii.] 3. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? See Gal. v.

l. 538-41. [Ecc]l. v. 10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.

l. 552. [Ecc]l. v. 12, 13, 14. The abundance of the rich will not suffer him to sleep. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail.

l. 552. [Ps. x]ci. 7-9; Ps. xcii. of the Authorized Version. When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever: for thou, Lord, *art most* high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

l. 560-64. [Ec]cl. viii. 12, 13. Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

l. 613. [Mat. x.] et xv. 11-15. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

l. 636. Ioan. xv[ii.] 17. Sanctify them through thy truth; thy word is truth.

ib. verse 22. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one.

l. 684. [2] Cor. i. 20. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

G L O S S A R Y.

5/18 means page 5, line 18.

- abone, 11/264, above
 Abygall, 21/581, Abigail
 Achab, 21/572, Ahab
 Achan, 21/566, Achan
 aduert, 4/32, turn to me, attend
 alquhair, 19/499, everywhere
 Aman, 17/449, Haman
 Antechrist, 5/72
 as, with, 19/503, to ashes
 at, 15/369, in
 at all, 9/214, at all events
 Avarice, 20/547
- bags, 5/75, money-bags
 baill, 29/82, flame, blaze (bale-
 fire, bonfire)
 baptism, 5/59
 blindlynes, 13/332, blindly
 bordell, 28/62, brothel
 bourd, 4/40, joke
 brether, 10/219, brethren
 briganrye, 11/472, brigandage
 brint, 3/4, burnt
 bubo, 37/11, owl, stupid
 buds, 34/57, 60, bids, offers, gifts,
 bribes, or gifts meant as a bribe
 bure, 28/74, bare, bore
 busse, 5/76, bush
- but, 6/91, without
 Butterfly and candle, p. 39-40
 cairfull, 38/17, 24, full of care, of
 trouble
 calyditie, 15/388, warmth
 cassin, 6/100, cast
 cearche, 11/244, search
 cheryse, 38/23, cherish
 combure, 29/82, burn up
 compair, 37/3, compeer
 conqueis, 20/563, possessions.
 M.Lat. *conquestus*, biens acquis,
 n'importe comment, par héritage,
 guerre, &c.—*D'Arnis*.
 contryne, 18/476, scheme, drive,
 or constrain
 couattyse, 38/21, covetousness
 couatus, 21/593-8, covetous
 cure, 4/46, care
- Dalyla, 39/12, Delilah
 daft, 12/267, foolish, mad
 David, 14/350
 de, 17/459, die
 Dearth of 1568 A.D., p. x-xi
 declame, 23/661, speak out, de-
 clare
 depesche, 25/713, hinder
 der, 17/459, dare

- denylrie, 16/421, devilry
 disapoynt, 22/621, disestablish,
 take away
 discyde, 3/19 (L. *discindo*, cleave
 asunder), discuss; 10/230, 17/443,
 declare
 discydit, 6/83, discuss it, under-
 stand it
Dives, 7/117, 35/105
 dolent, 24/702, grievous
 dotit, 26/13, endowed
- elec, 9/194, elect
 cleckit, 9/185, elected
 election, the doctrine of, p. 14-15
 elykwise, 34/49, likewise
 eschamit, 18/462, ashamed
 esperance, 12/299, hope
- falset, 27/21, falsehood
 Fan, Christ's, 36/128
 fence, 21/585, defence
 fenzeit, 28/61, 34/67, feigning,
 false
 Flam, 39/4, flame
 flammis, 17/460, flams, gam-
 mons, flatters. I rather imagine *flam*
 is a term used in cooking, to baste
 meat, with butter, or fat gravy,
 while roasting.—*D. Laing*.
- force, 9/208, needs, of necessity
 fordwart, 15/380, forward, further
 frist, 28/49, delay, lending on
 trust
 futher, 18/461, footer, *fudder*,
 a great quantity; A.S. *fōðer*, mass,
 load; Germ. *fuder*, a wine-tun.—
Percy Folio Bal. & Rom., i. 172, l.
 160.
- fylis, 18/468, defiles
- geir, 37/18, goods, money
 germane, 16/403, belonging to the
 same germ, genuine
- girnallis, 18/490, garners, gran-
 aries
 glore, 6/105, glory
 Glutton, the, and Lazarus, 7/117,
 35/105
 God-makers, Popish, 13/314
 graip, 3/9, grope, feel, perceive
 Greediness of the rich, 18/468
 grapand, 9/188, groping, examin-
 ing
 gyf, 12/283, if
- haill, 6/85, whole
 haillelie, 20/548, wholly
 hants, 39/7, practises
 harbrait, 35/108, harboured,
 lodged
 harlotry, filthy and open, 19/
 498, 39/30
 heicht, hicht, 17/444, 28/67, 34/
 72, hauteur, pride
 heir down, 7/135, down here
 heirfor, 3/13, for this reason
 herye, 20/534, harry, rob, spoil
 Hester, 17/448, (the book of)
 Esther
 hint, 39/5, seize, take
 hirschip, 18/469, 22/630, act of
 harrying; and its result, 18/478,
 need, misery
 hose, 17/425, breeches (Pref. p.
 xxi-xxii)
 hypocrites, p. 33-36
- Iesabell, 21/573, Jezabel
 ilkane, 11/256, each one
 imps, 16/408, grafts
 in, 17/454, on
 indurs, 4/36, endures, continues
 ingraft, 4/25, 29, engrafted
 ingrauit, 10/237, engrafted
 ingrauyng, 11/247, engrafting

- innanymitie, 34/76, enmity
 in to, 4/34, in
 Ihone, 18/464, St John
 Iosue, 21/568, Joshua
 iowking, 13/324, joking, playing
 tricks;
 Ipocretis, 27/18, hypocrites
 Iusse, 6/107, juice
- kend, 23/666, known as
- lair, 37/10, lore, learning
 landlords, greedy, 19/528, &c.
 laubouraris, 19/528, labourers
 lawlynes, 34/69, lowliness
 lawtie, 27/23, loyalty
 layfis, 18/467, leave
 laykis, 12/268, despise, A.S.
relacian
 Lazarus, 7/117
 le, 12/287, lie; leis, 6/94, lies
 lead, 17/455, practise
 learnis, 16/418, teaches
 leue in to, 8/154, believe in
 leuis, 8/162, live
 Levite, the, 35/97
 lichtlyis, 28/74, makes light of,
 despises
 lowreis, 27/45, lowries, foxes,
 crafty persons, deceivers
 Lucypheir, 17/434, Lucifer
 lychorie, 19/504, lechery
 lyuelie, 4/39, living
- Magdalene, the, 14/350
 Magerie, 28/54, ? magic, conjur-
 ing; see 27/33-4
 maiks, 40/25, mates, wives
 malure, 26/2, *malheur*, mishap . .
 disaster, calamitie, miserie.—*Cot-
 grave*.
- man, 9/208, must
 man, one, and a boy, the only
 retinue of the rich, 29/545
 maykles, 37/10, matchless
 measit, 21/582, mitigated, ap-
 peased
 mell, 21/570, meddle
 Merdocheus, 17/450, Mordecai
 mertyris, 24/674, martyrs
 Messe, 5/65, Romish 'Mass,' 21/
 600
 mischeuous, 17/453, bad, ill-
 finishing
 mot, 25/75, may
- Nabal, 21/579; modern Nabals,
 21/590
 Naboth, 21/573
 Nabuchodonezer, 17/442
 nemmit, 18/463, named, called
 Nero, 7/115
 nor, 11/260, than
- on, 14/357, of
 ones, 29/91, at once
 or, 8/160, ere, before
 our, 19/499, over
 ovrthrow, 33/40, overthrow
- Paip, 11/245, Pope
 Palzeartis, 19/526, lechers. Lynde-
 say's *Monarche*, l. 5706. Fr. *paill-
 lard*: m. A lecher, wench, whore-
 mung, whorehunter. *Paillarde*:
 f. A whore, punke, drab, strumpet,
 harlot, queane, courtezan, strum-
 pet.—*Cotgrave*.
- pance, 19/522, 25/706, pense,
 think
 Papist, 12/285; Papisticall, 12/
 291
 Paul, 16/401

- pegeralitie, 33/44, reluctance, stinginess
- peltrie, 19/526, ? fornication
- perqueir, 37/4, *par cœur*, by heart, accurately (*Jamieson*)
- persewit, 35/82, persecuted
- peruerst, 5/64, perverse
- Peter, 14/350
- Pharaoh, 7/116, 17/438
- plat, 7/131, plainly, flat
- plead, 6/91, debate, discussion
- plewmen, 19/528, ploughmen
- port, 7/146, 18/493, gate
- precellit, 13/317, excelled
- Pride, p. 17, 27/25
- professors, 16/410
- puris, 18/490, poor people
- Pussant, for *puissant*, 4/44, powerful
- quiddler, 9/212, whether
- quhilk, the, 5/52, who
- quhill, 12/282, til
- rax, 22/603, rule (? A.S. *ricsian*)
- reieckit, 7/128, reiect, 36/124, rejected
- reif, 14/343, robbery
- retreattabill, 4/41, withdrawable
- Reuth (but), 17/459, without pity
- Rin (the), 5/58, they run
- ring, 12/297, reign. *Ring* is still the pronunciation of Banffshire.—*W. Gregor*
- ringand, 15/393, reigning
- rowpit, 27/37, sold (by auction). See Lyndesay's *Satyre* on the Judges, p. 415
- Salomon, 39/9, Solomon
- Salvation by works, 5/68
- salyke, 17/428, so likely!
- Samaritan, the Good, 35/100
- Sampson, 39/11
- sapour, 6/107, 110, juice, sap (*Georgics*, iv. 267)
- schailing, 13/322, shaveling, tonsured man
- schore, 17/440, threatening
- schrinkars, 5/74, shrinkers
- schute, 19/531, shoot, thrust
- seir, 37/2, several, various
- sen, 3/14, since; 13/330, that
- Sennacherib, 17/440
- sensyne, 12/286, since
- sings, 36/121, signs
- soiserie, 27/33, sorcery
- souch, 17/460, sow, 26/9
- sperit, 12/289, asked
- sperks, 16/408, spots, portions
- spye, 19/530, perceive
- stanche, 34/75, stop
- steuin, 23/646, voice
- stint, 39/2, stop
- subieckit with, 14/341, subjected to, subdued by
- syse, 22/625, sithes, times
- temporesars, 5/73, temporizers
- tha, 5/51, they
- Thesaure, 24/693, treasure
- thir, 5/56 (*pron.*), these
- this, 9/205, 10/219, 29/85, thus
- thole, 7/136, suffer; tholit, 8/159
- til, 1/2, to
- tinsall, 5/78, loss
- trade, 32/5, *not* (says Mr Murray) 'treading, path, course, life,' but 'conduct (still used in this sense), trade, business, as Fr. *affaire*, to-do, doings, conduct, operations
- treatis, 28/59, treat, entertain

- trumpouris, 28/59, deceivers
 tryis, 8/175, for 'eries'
 tykis, 9/203, dogs
 tyne, 20/533, be lost, perish
- uail, 8/172, vale
 Vangell, 24/671, evangel, gospel
 Uicar, 14/352, Vicar
 vomatiue, 9/203, vomit
 yptake, 8/155, take up
 Usure, 28/50, usury
- war, 26/1, worse
 wardlie, 8/158, worldly
 waykling, 16/414, weakling
 Weked, wekit, 9/183, &c. ; 32/3, 7, &c, wicked
- wicht, 17/446, wight, creature
 widderit, 6/98, withered
 will God, 3/20, if God will, God willing, *Deo volente*
 wine, 16/395, vine
 wint, 22/615, wont
 works and words to agree, 23/638
 worth, 25/712, be to
 wraith, 8/176, wrath
 wrak, 8/176, take vengeance on
 wrangus, 20/559, wrongful, wrongly-gotten
 wys, 11/261, wish
 wyte, 20/546, blame
- zairne, 22/627, yearn for, desire

ANE

COMPENDIOVS AND BREVE TRACTATE

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BERLIN: ASHER & CO., 53 MOHRENSTRASSE.
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO.

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COMPENDIOUS AND BREVE TRACTATE

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LAITLIE COMPLYLT BE

William Lauder,

FOR THE FAITHFVLL INSTRVCTIOVN OF KYNGIS AND PRENCIS.

Diligite Iusticiam qui iudicatis terram.

EDITED BY

FITZEDWARD HALL, M.A., HON. D.C.L. OXON.

[Second Edition, revised, 1869.]

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCCLXIV.

P R E F A C E .

So far as I am aware, William Lauder has hitherto escaped the notice of all compilers of biographical dictionaries, and is mentioned by only one bibliographer.¹

The copy of his *Compendious Tractate* used for this publication is the property of my esteemed friend, Thomas Leckie, Esquire, M.D., late of the Bengal Army ;² and I have heard of the survival, to our time, of but one other copy, that mentioned below.

In an Appendix, I have entered into particulars as to my reimpression of the present poem, and as to the edition of it by the Reverend Peter Hall. The Notes and Glossary which are added will, it is hoped, be found sufficient.

And here I should have ended my Preface, had I not been enabled to present the ensuing account of Lauder and his writings. For this account I am indebted to David Laing, Esquire, of Edinburgh, the highest living authority on the ancient literature of his countrymen :

WILLIAM LAUDER, author of the *Compendious Tractate*, now reprinted, flourished during the middle of the sixteenth century. He was a native of Lothian, and was born about the year 1520. The precise date and place of his birth, or anything regarding his family connexions, have not been ascertained. But it

¹ Bohn's edition of Lowndes's *Bibliographer's Manual*, p. 1319.

² [This copy of Lauder's *Tractate* has since passed into the possession of Mr Laing, Edinburgh, 1869.]

appears that he had a liberal education, and was, probably, intended for the Church.

In the Registers of the University of St Andrews, we find the name *Willielmus Lauder, La.* (for *Laudonia*; the usual mode of recording the district to which he belonged), among the students who were incorporated in St Salvator's College, in the year 1537. Had he taken his degree of Master of Arts, we might have been at some loss to distinguish him from another *Wylelmus Lauder, Laudonia*, who was incorporated, in the year 1542, in St Leonard's College, St Andrews. Two years later, in due course of his academical studies, this Guillelmus Lauder appears among the Determinants in that College; which shows that he had qualified himself for taking his Master's degree.

On leaving the University, Lauder the poet may have taken priest's orders, and been connected with one of the religious establishments in Edinburgh. He, at least, had early distinguished himself by his literary talents; as we find that, upon an occasion of public rejoicing, he furnished a play, or dramatic representation, which was performed at the expense of the Magistrates and Council of Edinburgh. On the 28th of December, 1554, it is recorded: "The quhillk day, the Provest, baillies, and comsale findis it necessar and expedient that the litill farsche and play maid be William Lauder be playit afoir the Quenis Grace; and that scho be proponit to hir nether [new-year's?] gift, with sum cowpis of silner." On the following day, the sum of £42 (Scottish money) was ordered to be paid for "the goblat dubill ourgilt," and, "siclik, 16 crownis of the Sun and ane half, for an vther goblat, with which to propine the Quenis Grace."¹

The occasion of this civic entertainment seems to have been the return to Edinburgh of the Queen Dowager, Mary of Guise, from France; having, on the 24th of April preceding, been

¹ Edinburgh Council Records, Vol. II., fol. 39.

proclaimed Regent of Scotland, during her daughter's minority.

Four years later, Lauder's inventive powers were again exercised, in producing one of those plays, or moralities, which were so common at that time. It was for the purpose of celebrating the marriage of the young Scottish Queen with Francis, Dauphin of France, at Paris, in July, 1558. Although neither of his plays has reached our times, yet the Council Registers and the Treasurer's Accounts enable us to ascertain the nature of the latter performance, in which the chief personages were the Seven Planets and Cupido.

In the Treasurer's Accounts there are numerous payments under the head of "The expensis maid upone the triumphe and play at the mariage of the Quenis Grace, with the convoy, the [*blank*] day of Julij, anno 1558." Many of these relate to the dresses and previous arrangements; but it is only necessary to quote the following:

- "Item, gewin to William Adamsoun, for writing of ane part of the Play, & for the recompanse of his part of the play, quhilk he had in keping, at the Presidentis comaand. iv.li.
- "Item, gewin to WILLIAM LAWDER, for the making of the Play, & vrytting thair of.¹ x.li.
- "Item, gewin Walter Bynning, for paynting of the vii. Planetis, of the kart, with the rest of the convoy. xvi.li., xiii.sh., iv.d.
- "Item, for xxiiii. [xiiii.] elnis of small canvas, til be the vii. Planetis coittis & hois, with Cupido; price of the ell, iii.sh. Summa is lvj.sh.
- "Item, deliuerit to the vii. Planetis, with Cupido, xxiiii.ellis of forbate taffeteis, of syndrie sortes of hewis; price of the ell, xii.sh. Summa is xiiij.li., viii.sh."

When Mary Queen of Scots arrived, in person, in the

† See also last page of the Council Register, vol. ii.

metropolis of her ancient kingdom, in August, 1561, she was welcomed by a banquet, triumphe (or procession), and propyne, at an expense, to the inhabitants of Edinburgh, of 4000 merks. This included "all necessaris convenient for the triumphis and farceis at the Over Trone, Tolbuith, Croce, Salt Trone, and Nether-Bow." But there is no mention either of Lauder's name or of the person who was employed to furnish these pageants.

So completely was his fame as an author obscured, that it was not until 1827—when the Rev. Peter Hall, in the *Crypt*, reprinted his *Compendious Tractate*,—that such a person was known to have existed.

The original is a small quarto, of twelve leaves, in black letter. It has neither printer's name nor place of printing; but an examination of the types and wood-cut ornaments leaves no doubt that it came from the press of Johne Scot, who, for some years, seems to have enjoyed a monopoly of the printing business in Scotland. This he carried on alternately at St Andrews and Edinburgh, between, at least, the years 1547 and 1568.

Two other small poetical tracts, written by Lauder in 1568, and printed before 1572, were discovered only a few years ago. They were purchased by the late Mr W. H. Miller, of Craigen-tinny,—who had previously acquired the Rev. P. Hall's copy of the *Compendious Tractate*,—and are now the property of his successor, S. Christie Miller, Esquire, as part of the rich collection of early English literature in the library at Britwell House, Buckinghamshire. One of these tracts has the following title: "Ane Prettie Mirrou, Or Conference betuix the faithfull Protestant and the Dissemblit false Hypocreit," &c.; in 4to., four leaves, black letter; printed at Edinburgh, by Robert Lekprenik, about the year 1570. At the end: "Quod William Lauder." Then follow two short poems, entitled "Ane trew & breue Sentencius Discriptioun of the

nature of Scotland, Twiching the Interteniment of virtewus men That laketh Ryches. Compyld be William Lauder, Minister of Gods wourd, &c.," and "Ane Gude Exempill Be the butterflie, Instructing men to hait all Harlottrie." The latter has, at the end, "Quod William Leuder, Minister." The other tract is entitled: "Ane Godlic Tractate, Or Mirrou, Quhairintill may be easilie perceaut quho Thay be that ar Ingraftit in to Christ, and quho ar nocht," &c., "Compyld in Meter, be William Lauder, Minister of the wourd of God." On each of these titles is a rude woodcut of a satyr holding up a mirror. This latter tract contains fourteen leaves, in black letter, 4to. On the second leaf from the end is a poem, entitled "The Lamenta[t]ioun Of the Pure, Twiching the Miserabill Estait of this Present Warld. Compylit be William Lauder. At Perth. Primo Februarie, 1568 [1568-9]."

It has already been suggested that Lauder was educated for the Church. We possess no information as to the time when he joined the Reformers, whether before, or subsequently to, the establishment of the Protestant Faith, in August, 1560; neither can we ascertain the date of his admission as Minister of the united parishes of Forgandenny, Forteviot, and Muckarsie, in the Presbytery of Perth. It was, most likely, in the year 1563, or 1564, when many of the vacant charges were supplied. In the earliest "Register of Ministers, and thair Stipends, sen the year of God 1567," his name is thus entered:

Stratherne (in 1567).—"William Lauder, Minister of Forgondynye, [his stipend] iiijxx.li. [£80]: and xx.li. mair sen Lambmes, 1569."

Lauder was not destined to any lengthened period of service in the Church. On the margin of the Register of Ministers, 1567, it is stated that he "Deid at Candilmes, 1572," that is, in February, 1572-3. This is confirmed by the following extracts from the Accounts of David Murray, Sub-collector of

the Thirds of Benefices for Perth and Strathearn; the Accounts for this district of a previous date, and also for the year 1570, not being preserved :

“Crop 1568.

“In the Defeasance of Money.

“To Williame Lauder, Minister at Forgundynie, Forteviot, Muckarsy, and Mallour, takand in the yeir foursecoir poundis, and pait compleit for the yeir comptit, lxxx.li.

“Crop 1569.

“To Williame Lawder, Minister at Forgoundynie, Forteviot, Muckarsie, and Malar, takand be yeir ane hundreth pundis, payit thairof lxxxvij.li., vj.sh., viij.d. [£98 : 6 : 8.]

“Crop 1571.

“To William Lauder, Minister at Forgoundyny, Forteviot, and Muckarsie, takand be yeir ane hundreth pundis, pait compleit for the year comptit, I.li.

“Crop 1572.

“To the relict of vmquhile William Lauder, Minister at Forgoundyny, Forteviot, & Muckarsie, at command of the Kirk, lxxvj.li., xiiij.sh., iiij.d. [£66 : 13 : 4].”

The last entry was originally made in Lauder's own name ; but the words *the relict of vmquhile* and *at command of the Kirk* are added in the margin. Lauder, during his incumbency, had Gabriell Creichtoun to aid him, as “Reidar” in two of the churches, with a salary of £20.

NOVEMBER, 1864.

The following additional information has been kindly furnished to me by Mr Laing :

In the notices of William Lauder, prefixed to the Early English Text Society's edition of his *Compendious Tractate*, at p. vi., he says, I overlooked the earliest mention of his name, entitling him to be classed among the Scottish Poets of the sixteenth century.

After the death of James V., in 1542, leaving an only daughter, Mary Queen of Scots, James, second Earl of Arran, (created Duke of Chattelherault in April, 1548,) was chosen Regent or Governor of Scotland ; he being the next in succession to the Crown, had the young Queen died without issue.

It is easy, therefore, to suppose that the nuptials of his eldest daughter, Lady Barbara Hamilton, with Alexander Lord Gordon, would be celebrated with more than ordinary splendour.

Accordingly, we find, in the Treasurer's Accounts, several payments connected with this marriage. Among these, in February, 1548-9, one was

Item, to WILLIAME LAUDER, for making of his Play, and
expensis maid thairupoun, xj.li. v.s. (£11 : 5 : 0)

But no indication is given of the character of the Play. It was, most likely, a kind of pageant.

NOVEMBER, 1869.



TO THE REDAR.

THE CONTENTIS OF THIS BVKE.

And, first, contening the Diffinitiou of ane Kyng and of his office.
Secundle, Declaryng quhat Difference is thair, before God, betuix
the Kyng and his Vassall.

And quhat sall becum to Kyngis that contynewis in Iniquitie and
neclectis thair offices.

Schewing, sielyke, Ane Generall Instructioun to Kyngis, how thay
sal alsweill inherit the Heuin as the erth.

And how Kyngis suld Elect thare Spirituall Pastoris And Tem-
porall Iugis.

And how the Spiritual Pastor And temporall Iugis sulde haue
thame in thare officis.

Quhat sall becum to Kyngis that Electis vnqualifyit Officiaris.

And, last of all, vnto quhose actionis, in speciall, suld Kyngis geue
rathest actendence.

Compylit be William Lauder, For the Eruditioun of all
Catholyke Christin kyngis and Prencis ; To
quhome he wyssis Grace, Mercy, and
Peace, in Iesu Christ our Lorde.
So be it.



THE DIFFINITION OF ANE KYNG AND OF HIS
OFFICE.

T HOCHT God hes creat man to ryng, In euery realme to be as king ;	Roma. xiii.
And to be had in Reuerence, And <i>with</i> fer more preheminence,	4
During his natural curse and lyfe, Abone <i>the man, the chyld,</i> and wyfe ;	Sapl. vi. Tim. iii.
To be dred, seruit, and obeyit, And as thare maister to be weyit :	i. Pet. ii. 8 i. petr. ii.
3it is this Kyng bot constitute, Vnder God, as ane Substitute,	Titu. iii. Rom. viii. Sapl. vi.
To minister, and cause ministrat be, Iustice, to all, with equitie ;	12
Nother to spair, for lufe nor fede, To do dew Iustice to the dede,	Deu. xvii.
Elyke both to the ryche and pure, And so tyll euery Creature.	16
Withoute respect tyll ony wycht, Suld kyngs geue euery man thare rycht ; Prouidyng that his Iustice be	
Gratiouslie myxit with mercye ;	20 Pro. xxvii.
Exempyll taking of all kyngis kyng, Quhais mercy passith euery thyng.	
No geir sulde do the faltour bye ;	Deu. xvii.
And kyngs suld heir the pure mans crye,	24

And helpe thame, rather, in distres,
 Nor thame that hes the gret ryches.
 To ponysche Vice, and tret virtew,
 This is ane Prencis office dew. 28

HOV KYNGIS HES NO ERTLIE PERMANENCE.

- T**HIR kyngs *thai* ar bot kyngs of bane ;
 And schort wyl heir *thare* tyme be gane :
 And schorte is heir thare Ioye, I saye,
 And euer schorter, daye be daye. 32
 Rycht as the sande-hour in the glasse,
 Elykewyse dois thare tyme heir passe :
 Thay haue no surenes heir to byde,
 Bot euer sure that thay mon slyde. 36
- Sapi. vi.
 Sen it is so, sulde nocht ane kyng
 Be Vigelant to rewle his ryng
 In Godlie maner, decentlie ;
 To hauld his Realme in vnitie, 40
 In Amytie, and in concorde,
 Without Diuisioun or discorde ?
 For, doutles, throuch diuisioun
 Proceidis dissolatioun ; 44
 And, without Charitie and Peace,
 There is no Realme that can haue grace :
 And kyngs sall gene ane compt therefore
 In presens of the kyng of glöre. 48
- Roma. xiiii.
 Sapi. vi.
 At this ilke compt quhat salbe said
 To thame, and to thare chargis laid ?
 It salbe said, vndouttitlie,
 Geue thay haif rewlit rychteuslie : 52
 " Cum and resane, for euer-more,
 The place prepaired for 3ow in glöre."
 Geue Vitionslie thay haue thame gydit :
 " Go, passe vnto the place prouidit 56

To 3ow, for euer to remaine Mathei. xxv.
 In the Infernall endles paine."
 Wo be to the, thow euyll seruande, Sapi. vi.
 That wald nocht keip my Iuste commande. 60

FOLLOVIS THE DISCRIPTION OF THE DIFFERENCE
 BETVIX THE KYNG AND HIS VASSALL,
 IN THE SYCHT OF GOD.

QUWHAT is *thir* kings more than *the* pure,
 Except thair office & thair cure ?
 Nothing, at all,—to rekin rycht,—
 Different, in-to Goddis sycht, 64 ii. para. xix.
 Than bene the purest Creature Ephe. vi.
 That euir wes formit of nature. Collo. iii.
 For Christe did suffer wyllinglie,
 To saif Man Vniuersallie, 68 Actu. x.
 And sched, also quha vnderstude, Iaco. ii.
 Als gret abundance of his blude
 For the pure sely nakit thyng i. petri. i.
 As he sched for the Potent kyng. 72 Mat. vii.
 And he thame boith did mak of claye, Roma. ii.
 Quhare-to thay mon returne sun daye.
 Quhat geue thay boith to heuin ascend,
 Quhare thare is Loye withouttin end, 76
 Sall this gret kyng be sett more hie,
 Amangs the heuinlie companye,
 Be reasoun of his land and rent
 That he had in-to erth to-spent, 80
 Than the pure sely naikit wycht ?
 I can nocht solue that questioun rycht ;
 Bot, I trow, as thay boith deseruit, Apoc. xxii.
 Thay sall elykewyse thare be seruit. 84
 Bot, I know, and thay boith descend
 Tyll hell, quhare thare is paine but end,—

	As God forbid that ony do That ever he pat lyfe in-to,—	88
Sapl. vi.	Gene that thare ony places be More creuell than vthers in degre, Thare sall it be the kyngis dwellyng, With gretynge, raryng, and with zellyng :	92
	Because the kyng had in his handis The rewle of hunders and thousandis, Quhome that he sufferit, in his dayis, To tyne and perysche mony wayis ; And the vile Catyue, naikit and pure, Had of hym-self bot onlye cure.	96

FOLLOVIS QVHAT SALL BECVM TO KYNGIS
THAT VITIOVSLIE RYNGIS, NECLECTAND
THARE OFFICES.

Prouer. iiii.xxix.	O kyngis, I mak 3ow traist and sure, Geue 3e neelect 3our Prencelie cure,	100
Sapi. vi.	And becum Auaritious, Parciall, creuell, or Couatus,— With sum dispensand, for pure pakkis, That thay may brek 3our Prencelie actis ; Raisand gret dertth, exhorbitent Aganis 3our actis of Parliament ; Oppressand 3our Communitye, And bryngand thame to pouertie, To hounger, hirscheip, and rewyne ; Puttand the pure in poynt to tyne ; And selland, so, the Commoun weill Off thame that ar 3our liegis leill,—	104
Sapi. vi.	Sufferand sic wrang for to be done, That Kyng that sitts all kyngis abone, Quha heiris and seis all that is wrocht, And knawis euery hartis thocht,	112
		116

- Sall nocht onlye heir 3ow torment
 With greuous plaige and ponysehement,
 Bot sall, quhen 3e may nocht amend,
 Plaige 3ow with paine that hes no end. 120
 3our namis thay salbe serapit oute
 Furth of the Buke of lyfe, but doute ;
 And 3our successioun thay sall be
 Eradiat frome 3our ryngs, trewlie, 124
 And geuin to vncouth Natioun,
 To Ioyse 3our Habitatioun.
 3our vitious lyfe, and Couatye, —
 And the abusyng of 3our Offyce, — 128
 Vsand 3our fleschelic vane plesuris,
 Oppressand 3our pure creaturis,
 And 3our fals glosing of the wrang, —
 Sall nocht mak 3ow to rax heir lang ; 132
 Bot it sall be, the foirmeir thyng
 Sall first depose 3ow frome 3our ryng,
 And mak 3ow lose 3our latter waige,
 Quhilk is the heuinnis heritage. 136
 So, for 3our wrang, but proces more,
 3e sall tyne heuin and wardlie glore.
 Geue 3e contynew and Indure,
 Off thir forsaidis 3e sall be sure. 140
- Mark, kyngs, how I haue, heir, breiffie
 Diffynit 3our names and Dignitie,
 3our office, dewtie, and 3our cure
 That 3e aucht tyll all Creature ; 144
 And quhat gret difference is, at all,
 Betuix 3ow and 3our pure Vassall ;
 And, last, how I haue, fynallie,
 Declaird quhat wo and miserie 148
 Sall lycht on 3ow, and on 3our seid,
 That to 3our office taks no heid.
 And, now, geue that 3e wald be leird

Pro. xxxix.
 Psal. ii.
 Esay. xxxvii.

To bruke and to Inioye the eird ; 152
 And geue 3e wald that 3our ofspryng
 Did lang in-to 3our regiones ryng,
 In weifare and prosperytie,
 In grace, peace, and cherytie ; 156
 And, also, geue 3e do pretende
 Haue heuinlie Ioye vnto 3our ende,
 Than follow this nyxt Instructioun,
 Maid for 3eur Eruditioun. 160

FOLLOVIS THE INSTRVCTIOVN TO PRENCIS, HOW
 THAY SALL ALSWEIL INHEREIT THE
 HEVIN AS THE EARTH.

ATTEND, O Prencis, and tak tent
 Vnto this Doctryne Subsequent ;
 And thareto wyselie do aduert,
 And prent the samyn in 3our hert. 164

Tim. iii.
 Sapi. vi.
 Luc. xix.
 First, cause 3our prechours, all and od,
 Trewlie sett furth the wourd of God,
 But fictioun, fraude, or flatterie.
 Latt it be knawin to ilk degre, 168
 That all may vnderstand, and knaw
 To lufe and feir his Godlie law ;
 In the quhilk Law 3e may vpbryng
 3our liegis, as ane godlie kyng ; 172
 Throw quhilk Law, also, thay may leir
 3ow as thare kyngs and Prencis feir,
 And do 3ow homage and reuerence,
 With all detfull Obedience. 176
 For thay that ar ane faithles clan
 Can nother dreid God, kyng, nor man.
 Quhare faith is nocht, no grace can be,
 Bot Myscheif, wo, and myserie ; 180
 And, quhare faith is, thare is all grace,
 Thare is prosperitie, lufe, and peace.

Dani. vi.
 I. Tim. ii.

Prouer. iiii.xxix.

The Liegis of the vngodlie kyng In daylie trubbyll thay sall ryng ;	184
For thay tak nother thocht nor cure But reuth for to oppresse the pure. Thay haue nocht God before thare Ee, Bot seruis thare Sensualytie :	188
And swa that realme is neuer at rest ; Bot styll the pure ar sore opprest. Thus, without kyngs Y-groundit be In Goddis wourd of verytie ;	192
Thare Liegis, also godlie men, Doand goddis wourd parfytlic ken ; And but trew precheours ; I mak plaine, All Realmes sall vnderly gret paine,	196
And sall nocht mys the scourge and rod Off the hie puissant and mychtie god. Also, (I saye vnto 3ow,) Kyngis, 3e sall be plukkit frome 3our ryngis	200
Rycht dulefullie, withouttin dreid ; Nocht onely 3e, bot als 3our seid ; And haistelic, or euer 3e knaw, 3e salbe plagit, one and aw,	204
Boith with the sweird, the fyre, and pest : I mak it to 3ow manyfest, Sett 3e nocht furth Godds wourd on hycht, And mak it cum vnto the lycht.	208
Gene 3e Indure vnto 3our fyne, 3e sall nocht mys the sam rewyne : For God sall steir vpe Nationis Aganis 3our Generationis,	212
Quhilk sall, at sehorte Narratioun, Bryng 3ow to dissolatioun. Thocht, to defend 3ow, 3e wald prease, 3e sall haue nother harts nor grace,	216
Eccept with godds wourd 3e be armit, And it in-to 3our herts confermit.	

	Itt suld nocht be hid, nor obscurit ;	
	It suld nocht be throung down, nor smurit ;	220
	Itt suld nocht wreistit be, nor wryit,	
	Nor vnto prophane thyngs applyit.	
	Itt suld be precheit to all dois seik it :	
	Itt nother suld be paird nor ekit,	224
	Saif Scripture with Scripture 3e expone	
Apoc. xxii.	Conforme vnto the trew-twiche stone,	
	Quhilk is the auld and new Testament,	
	Quhilk suld be taucht most deligent	228
	Be faithfull Pastors that preche can,	
	But feir of ony ertylie man.	
	Thay suld nocht be abasit to preche,	
	Nor for no kynde of fauour fleche ;	232
	Bot trewlie thay suld do thare cure,	
	But feir of ony creature.	
	Wo be to thame that dois knaw	
Hebru. x.	Godds wourd, syne dois the contrar schaw,	236
	In Pulpet or in preaching place	
	Speking aganis godds wourd of grace.	
	Better to thame haue bene vnborne :	
	Thay ar the peple that ar forlorne,	240
	Quhilk nother sall be heir nor hyne	
	Remittit for thare fals Doctryne.	
	Preis neuer, O Prencis, in 3our cure,	
	No waye for to oppresse the pure :	244
	Be nocht gredie nor Couatus ;	
	Be Liberall, gude, and gracious ;	
Eccle. xxxii.	Be humyll, meik, and pacient,	
Deu. xvii.	And to do Iustice diligent.	248
Rom. xii.	Help thame that help of 3ow requyris,	
	Conforme vnto thare Iuste desyris.	
	Be nocht ouir facill for to trow,	
	Quhill that 3e try the mater throw.	252
	Preis euir to win 3our Liegis hartis,	
	Rather than Conqueis gold in cartis.	

Haue 3e thare herts, I say expresse,
 Than all is 3ours that thay possesse : 256
 Than neid 3e nocht, no tyme nor ceasone,
 Be ferit for falset or for treasons :
 Than can 3e be no maner want
 Gold, thocht 3our pose wer neuer sa skant. 260
 And gredie Prencis, dowlleslie,
 Sall nocht fail to end myserable :
 For oftymes it is cleirly kend,
 Wrang Conquest maks myscheuous end. 264
 Att schorte, 3e daylie do aduert
 To serue 3our God with faithfull hert.

FINIS.

NOW haue 3e, Kyngs, my Document,
 Quhilk in 3our herts, I pray 3ow, prent ; 268
 And, doying this, 3e be nocht feird
 But doute for to possesse the eird :
 3our seid and 3our Posteritie
 Sall, efter 3ow, ryng happelie, 272
 And sall, at last, but proces more,
 Heir-throw cum to the heuinnis glore.
 3ITT want 3e, Kyngs, 3our Officiaris
 Ciuile And Gostlie Mynistaris. 276
 Attend heirfor, quhow 3e sulde chuse
 3our Pastoris that suld precheing vse.

FOLLOVIS THE ELECTION OFF THE SPIRITVALL
PASTORES.

O kyngis, quhen that 3e go to chuse
 3our pastours that suld preching vse, 280
 3e suld not chuse thaim for thair blude,
 Nor for thare ryches, nor thare gude,

- Nor for thare plesand parsonage,
 Nor for thare strenth nor vassallage. 284
 3e sulde nocht chuse vnto that cure
 Aue Vinolent nor wod Pasture,
 i. Tim. iii. No sleprie hird, nor errogant,
 Bot prudent, wyse, and vigelant ; 288
 No Pastor gewin to feid the flesche,—
 All sic 3e suld frome 3ow depesche,—
 None conatus of wardly glore,
 None to heape ryches vpe in store, 292
 None hasardours at cards nor dyce,
 None geuin to foule nor fylthie vyce.
 3e suld not chuse thame cause 3e lufe thame,
 Nor for no fauour suld promoue thame 296
 To that most gret and wechty cure,
 Except 3e vnderstude, moste sure,
 i. Tim. iii. Thame apt and ganand for the 3ok,
 For to Instruct the christin flok, 300
 And, with exempyll of thare lyfe,
 To edefye Man, Maid, and wyffe.
 3our Hirdis thay suld be harborus,
 Godlie, gude, and gracious, 304
 i. Tim. iii. Mercyfull, modest, and meik,
 Cheritabyll to the pure and seik.
 Hirds suld nocht spair, for fleschelic paine,
 To passe in wynd, frost, snaw, or raine, 308
 But hors or mule, vpon thare feit,
 To preche, with humyll hert and spreit,
 Godds trew wourd, moist clene and pure,
 To every kynde of Creature ; 312
 As Peter did, thare predecessour,
 Gene thay wald be his trew successour.
 Bot, thoecht thay ryde on mulis or hors,
 Itt is bot small regarde or fors, 316
 Swa thay godds wourd wald trewly teche,
 And it plaine to the peple preche.

- So suld 3e cheis 3our Pastoris gude
 That hes the fouth of heuinly fude 320
 To satisfie the houngre scheip i. Tim. iii.
 Quhilk in thare cure thay haue to keip.
 Sic Pastoris wyll be weill content
 To leif vpon the fer les rent 324
 Nor hes sum Vicare for his waige,
 Or Rector for his Rectoraige.
 Heir, quhat our Pastoris thay may spend,
 Me neidis nocht schew ; sen it is kend. 328
 Geue thay godds wourd hes weill declaird,
 I saye thare leueings ar weill waird ;
 And, geue thay haue the floke abusit,
 3e, Kyngs, sall be for that accusit 332
 Be the gret potent kyng of kyngis,
 That heris and seis all thir thyngis ;
 Because 3e mouit thame to sic curis
 Quhilk nother teches ryche nor puris. 336
 Heirfor consider, O 3e kyngis
 That at thir present houris ryngis,
 Geue 3e haue chosin 3our Pastoris thus
 As I afore haue done discus ; 340
 And geue thay haue thir properteis,
 Thir gude conditionis and qualyteis ;
 And geue thay dewly do thair cure
 To euery kynd of Creature 344
 That thay ar detbound for to do :
 I pray 3ow tak gude hed heir-to.
 Geue myster be, mak reformatioun, i. Tim. iii.
 Rycht as 3e lufe 3our awin Saluatioun. 348
 It wyll be to 3our chargis laid ;
 And to 3ow, Kyngs, It wyll be said :
 “ Wo be to 3ow, that gair my scheip
 To gredie raueand Wolfis to keip.” 352
 3e, kyngs, hes wyte,—of this be sure,—
 That pat sic Pastoris to sic cure.

Mend this, O kyngs, or it be lait :
 For 3e leue in ane feirfull stait. 356

MERK, heir, how I haue schawin 3ow, cleir,
 The way, the fassoun, and maueur,
 Hov 3e 3our spiritual hird's suld chuse ;
 And how *thai* hird's *thar* lyffs suld vse ; 360
 And how thay suld Instruct thare floke
 That ar subiectit to thare 3oke ;
 And, als, quhow God sall 3ow correct,
 Geue 3e vnqualificit hirds Elect. 364

Now followis nyxt, and first of all,
 To chuse 3our Iugis temporall ;
 To quhilk my pen I sall prepare,
 With helpe of God, for to declare 368
 How 3e sulde cheis thame faithfullie,
 And of quhat fassonis thay suld be ;
 And quhat gret Maledictionis,
 Quhat plagis and sore afflictionis, 372
 Sall fall wpon the realmes and kyngis
 Quharin no faithfull Iugis ryngis.

FINIS.

FOLLOVIS THE ELECTION OFF THE TEMPORALL
 IVGIS.

O Prudent Prencis, marke wyselic,
 With Pringnant wyttis & walkryfe Ee, 376
 3our Iugis quhen 3e go to chuse,
 That vnder 3ow suld Iustice vse.
 That thyng is gret 3e go to do ;
 And 3e sulde tak gude heid thare-to. 380
 In this Consistis, withouttin fail,
 Boith the wyning and tinsail

Off 3our haill Regioun and ryng	
That 3e haue in 3our gouernyng.	384
Thay suld be of ane lynage leill ;	
And, suthlie, 3e suld knaw thame weill,	
That 3e promoue to sie ane place,	
Seyng so wechtie is the cace.	388
Goddis worde suld cleir to thame be knawin,	
And in thare harts it suld be sawin ;	
And 3e suld prudentlie considder,	
Thare lyfe and it aggre to-gidder.	392
For mony with thare mouth professis	Psalm.
Goddis wourd, that daylie it transgressis.	
Wourd's ar bot wynd, I say in-deid,	Jaco. ii.
Withoute gude werks of thame proceed.	396
We may wyrk weill ; and, we liste call,	
The Lorde hes hecht to heir ws all,	Mat. vii.
And for to geue ws, liberallye,	
With gude wyll, grace and mercy fre.	400
Swa, without Iugis cleirly knaw	
The wourd of God, and, als, his law,	
It is impossibyll, verralie,	
That he ane faithfull Iuge can be.	404
Bot quha goddis wourd hes in his hert,	
And thareto daylie dois aduert,	
The feir of God sall hym defend	ii. Para. xix.
Frome wyrking wrang, vntyll his end ;	408
So that he sall tyll euery wycht	
Do that thyng quhilk accords of rycht.	
Vngodlie Iugis, for Solistatioun	
Of Potestatis with wrang Nerratioun,	412
Wyll tak bot lytill thoct or eure	
But reuth for to oppresse the pure.	Pro. xxi.
This Iuge is blynd, and may nocht se ;	
For he wants God afore his Ee.	416
He knawis nocht god, nor 3it his law ;	
And so of hym he stands no aw,	

Prov. xxix.	In Court, in Parliament, or Cessioun, Planelie for to commit Oppressioun.	420
	Iust Ingis aucht, with humyll hertis, To heir the playnt of both the partis, And nocht on heid, without discretioun, Determe withouttin Iust cognitioun.	424
	Gret murmour is, and mony sayis, That sum Solistars, now thir dayis, Vincusis Laweris in thare cause, For all thare ledgin of the lawis.	428
	Suithlie, I thynk sic Solistatioun Gret myster hes of Reformatioun ; Because it smellis, vnfenzetlie, To verray percialytie ;	432
	Quhilk Percialytie smoris down Iustice in every land and toun. I saye 3our temporall officiaris Thay suld be faithfull Mynistaris,	436
	Nocht haueand respect, regaird, nor Ee To wardlye ryches nor dignytie, To Tergats, Chenis, nor goldin Ryngis, Hors, clethyng, money, nor siclyke thynngis.	440
	For fauour of Freindis, nor fois feid No wrang Decretis thay aucht to leid. Thay suld be sober and pacient ; Thay suld be seereit and prudent ;	444
	Thay suld be wyse and virtuus ; Thay suld be gude and gratius ; Thay suld be walkryfe on thare curis ; Thay suld haue knowlage of both the Iuris,	448
	Als weill the Canone as Ciuile law : Thay suld thame vnderstand and knaw For blynd men (as I haue feill), Can nocht decerne fair colours weill :	452
	No more can Iudgis Illittrate Disceus anc mater, (weill I wat).	

- Frome all Inuye thay suld be fre,
 Frome Malyce, Yre, and Creuelte, 456
 Frome flattrie, falset, and dissait,
 Frome toulze, bergane, and debait,
 Frome heycht, frome haitrent, and frome luste,
 Quhilk makis Iugis lief Iniuste. 460
 Thay suld be clene of euery vyce,
 And, speciallie, of Couatyce :
 For gredie Iugis, I 3ow assure, Eccle. xx.
 Doith sell the causis of the pure. 464
 Geue thare be sic, I know of nane :
 Thay know, thare-selfis, that buddis hes tane,
 To hurte the pure, syne latt passe fre
 The ryche. O Lord, to this haue Ee ; 468
 And help the pure that ar in stres,
 Opprest, and hereit mercyles.
 Traist, Kyngis, that thare is no refuge :
 Except 3our Iugis Iustlie Iuge 472
 The causis of all Creaturis,—
 Boith of the ryche and of the puris,—
 3our Crown, Sworde, Ceptour, & 3our wand,
 Thay sall be tane out of 3our hand, 476
 And geuin to vtheris, frome 3ow and 3ouris,
 That wyll do Iustice at all houris.
 The Maledictione of the pure
 Sall on 3ow and 3our seid Indure, 480
 Vntyll that 3e be rutit oute.
 This sall nocht fail, withouttin doute,
 Bot it sall lycht, quhen god dois pleis,
 Howbeit 3e leif now at gret eis. 484
 Thocht God ane quhyle he dois ouir-se 3ow,
 Thynk weill he dois behauld and Fe 3ow,
 And wyll 3ow vesy, quhen 3e leist weine,
 Syne turne 3our myrth and Ioye in teine. 488
 Be wer, tharefor, with walkryfe Ee,
 And mend, geue ony myster be.

- N**OW, Kyngis, I pray 3ow, fynalie,
 Prent, euer, in 3our Memorie 492
Ecel. iiii. To help the pure and Fatherles
 That lvis drownyng in distres.
3aeha. vii. The pure Wedow, that wantis hir man,
 Help hir with Iustice, geue thow can. 496
 Geue that 3e fynd thare actionis rycht,
 Help thame with all 3our strenth and mycht.
 For no rewarde, gyft, nor propyne,
 Thole none of thir twois causis tyne : 500
 For, geue thow do, gret God, trewlie,
Leuit. xxiii. Hes hecht on the Auengit be.
 Now haue I breuelie heir furthschawin,
 And to 3ow, kyngis, I haue maid knawin, 504
 Efter my sober wytt and mycht,
 How that 3e suld Elect moist rycht
 3our Ingis that suld Iustice vse,
 And quhome 3e aucht for to refuse * 508
 Frome that gret office, chairge, and cure ;
 And of quhat plagis 3e sall be sure,
 Geue 3e chuse Iniust Officiaris,
 Gredie and peruerst Mynistaris ; 512
 And how 3e suld nocht spair for panis
 To help the wedowis and pure Orphanis.

QWHILK thyngs, I pray 3ow, wysely merk ;
 And thank it is ane wechtie werk 516
 To chuse thame rycht : as I haue said,
 The hail thying to 3our charge is laid.
 Geue thay wyrk weill, the better is 3ouris,
 3our Hearis, and, als, 3our Successouris. 520
 Geue thay do nocht, 3e may sure trow,
 The haill wyte sall redound to 3ow ;
 And 3e sall poynist be thairfore
 Be the gret potent Prence of glore. 524

THE EXCVSATIOVN OFF THE MAKER TO ALL
CATHOLYKE KYNGIS AND PRENCIS.

THOCHE I haue said *the* veritie
 In sempyll maner, faithfullie,
 As to my knowlage dois apeir ;
 3it humelie, with hert Inteir, 528
 I wald beseik 3our Maiesteis,
 My dyteme^{nt} did 3ov not displeis :
 Bot in-to gude part tak it weil ;
 Sen I haue wrocht it of gude 3eill, 532
 And of na Malyce nor Iniure
 To ony erthlye Creature,
 Bot onely for the prosperitie
 Of Prencis and thare Posterytie ; 536
 As I sall answeir to heuinnis Kyng,
 That heris and seis euerye thyng.

FINIS.

THE DEPRECATIOVN OF THE MAKER FOR ALL CATHO-
LYKE KYNGIS AND PRENCIS, AND THARE LIEGIS.

THE Potent Kyng of kyngis all
 Preserue all Prencis Catholycall ; 540
 The leill trew Liegis of ilk land,
 That thay in perfyte faith may stand :
 And grant to thame sic happye grace,
 That thay may leue in rest and peace, 544
 In Lufe, Amytie, and in concorde,
 Without Diuisioun or discorde ;
 As suld all faithfull Prencis trew.
 Fair weil : I saye no more : adew. 548

FINIS.

And Imprentit In the 3eir of God
 Ane M.V.C.LVI.

RESPICE FINEM.

The Lord Menteine the Faithfull Floke
With Strenth to Drawe in-to his 3oke.

550

APPENDIX.

THE preceding text strictly reproduces, down to its graphical variations, the original edition of Lauder's *Compendious and Breve Tractate*. The title of the poem and the headings of its divisions, there expressed in small letters, here appear in capital, but without further change. The abridged title and the head-lines are my own; and so, throughout, are the punctuation, and the notation of the lines of the poem.

Chalmers is of opinion that Jhone Skott tampered with the spelling of Sir David Lyndesay, in the way of anglicizing it. If Skott really did so, it may be conjectured that he served Lauder after the same fashion. His possible innovations I have, however, left undisturbed.

The only liberties which I am conscious of having taken with the first impression are as follows. The contractions for *e*, *is*, *n*, and *th* have been expanded; and the expansions have been italicized, to mark this fact: while the Gothic symbol **ȝ**, which is, generally, equivalent to an initial *y*, has been retained. In the heading in p. 8, I have exchanged *reth* for *erth*. The hyphens are, everywhere, of my supplying. In l. 322, I have put *Quhillk* for *Quhillk*; and, in l. 375, *wyselie* for *wyseslie*. In l. 199, the parentheses enclosed, in the original edition, only the words *I saye*.

In l. 217, *Except* is, I suspect, no printer's blunder. In l. 226, the metre shows, pretty satisfactorily, that *trew-twiche stone* was intentional. In l. 263, I have advertently left *oftymes*; and *commit*, in l. 420.

The edition of 1556 has two large wood-cuts, roughly executed ; the one on the title-page, and the other at the very end. The first, representing a king in state, is between the title and the initial Latin motto ; the second, suggesting doomsday, stands between the words *respice finem* and the couplet I have printed just underneath them. A third illustration, of smaller size than the other two, follows the colophon. It is a picture of Hercules striking a centaur ; the same which is seen in Jhone Skott's first edition of Lyndesay's *Monarchie*, at the termination of the Third Book.

Lauder's present *Tractate* was reprinted, with a few explanations appended, by the Rev. Peter Hall, in the first volume of a short-lived periodical, *The Crypt, or Receptacle for Things Past* : Ringwood, 1827. But scarcely for any two consecutive lines, notwithstanding his implied profession of exactness, does Mr Hall deserve the award of due fidelity. Even in the short Table of Contents, he has allowed himself in no fewer than twenty-three deviations from the old spelling. Unguided by any intelligible principle, he archaizes words, modernizes them, and distorts them into forms that have never existed. Of his carelessness some idea may be formed from the subjoined specimens : l. 5, *curse of lyfe*, for *curse and lyfe* ; l. 97, *cap-tyve*, for *Catyue* ; l. 293, *hasardous*, for *hasardours* ; l. 419, *or par-liament*, for *in Parliament* ; l. 432, *betray*, for *verray* ; l. 487, *help*, for *vesy*. In seven instances, his own oversights, accepted as genuine readings, are made the subject of remark in his notes and glossary ; which, for the rest, teem with misapprehensions. The very date of imprint of the poem he gives in its modern form, M.D.LVI, and not M.V.C.LVI. We must here multiply together the v. and c. ; that is to say, not treating them as if they were ordinals.

NOTES.

* * * Throughout the poem, the participial and adjectival forms in *and* and *ing* are employed indiscriminately ; and so are those in *it* and *d*.

Concurrently with the plural of the verb, used as such, we find, put in its stead, what is, now, restrictively the singular.

Lauder, as a prosodist, must be judged according to the time in which he wrote ; and his contemporaries could not have considered his metre as slovenly. The slurrings, more or less violent, which are often necessary in order to render his lines scannable, were familiar enough in his day ; and his hypercatalectic verses, which are numerous, are, in several instances, a decided relief to the monotony of the regular iamb. Nor was there anything peculiar in his frequent preference of music and emphasis to syllabic measurement ; as where, in lines 156, 235, 304, 311, 382, 441, 451, he resolves into dissyllables the words *peace*, *thame*, *gude*, *Godds*, *boith*, *fois*, *men*,—to be read *pē-ēce*, *thā-āme*, *gū-ūde*, *Gō-ōds*, *bō-ōth*, *fō-ōs*, *mē-ēn*. And so *mercy-full*, in line 305, must be pronounced *mēr-cẏ-fū-ūll*.

L. 1. *Creat*, ‘created.’ The latinistic form of the participle passive occurs in lines 9 and 124, also. For *ministrat*, l. 11, we must assume an unused verb, as in the case of our *situate*.

L. 7. *Dred*, ‘dreaded.’ And as is the participle, so is the preterite. The Scotch, to this day, use—what once was English,—*pled* for *pleaded* ; and they formerly used *shew* for *showed*. *Pled* and *shew*

—which latter still survives in some of the Eastern Counties of England,—are distinctive, in America, of an uneducated New Englander.

Seruit and *weyit*. As these words evidence, the desinential *it*, for *ed*, makes a separate syllable, or not, at the pleasure of the poet. Even *naikit*, in l. 97, must be read *nakt*.

L. 9. *Constitute*, ‘constituted.’ See note on l. 1.

L. 11. Modern English would here expect a *to* after *cause*. See, for like idioms, lines 157, 165, 173, 239, 397, 500, 502.

In Richard Bernard’s *Terence in English* (1588), we find: “I will presently *cause* Davus *goe* about that matter.”

Ministrat, ‘ministered.’ See note on l. 1.

In *minister* and *ministrat*, which must be read *minster* and *minstrat*, we have the first examples, in the poem, of the numerous slurrings referred to in the introductory note.

L. 21. *Kyngis*. In the language of this poem, a substantive with a consonantal ending forms the possessive and the plural by annexing *is* or *s* to the singular; its final consonant being, in some cases, doubled: a substantive with a vocalic ending forms the possessive and the plural by changing that ending for *is* or *es*.

Such a form as *kyngs* is, however, perhaps less common than such a one as *kyngis*.

As to *regiones*, l. 154, it seems that we are to assume, for its singular, *regione*.

Again, such a form as *names* is by no means so frequent as *namis*.

Exceptions to the foregoing rules are presented in *lyffs*, *maiesteis*, *properteis*, *qualyteis*, the plurals of *lyffe*, *maiestie*, *propertie*, *qualytie*.

In prosody, *kyngis*, *hartis*, etc., are, generally, one syllable, but may be made two. See lines 21, 116, 192, 539, etc. Lauder, in his *Ane Godlie Tractate*, makes *Christis* and *gudis* dissyllabic; and so is *warldis*, in the quotation in the note to l. 115. In lines 411, 453, and 463, *ingis* or *iudgis* is a single syllable. *Names*, *realmes*, etc., are everywhere monosyllabic; and so is even *ryches*, in l. 438.

L. 23. ‘No wealth should stand the offender in stead.’

L. 26. *The gret ryches*. A similar introduction, apparently superfluous, of *the* is frequent in our poem. See, for instance, lines

58, 274, 320, 324, and the heading in p. 8. Lauder has, in his *Aue Prettie Mirrour*: "the Glutton vnto *the* hell was send."

Relics of this ancient usage are to be seen in the expressions *to put to the rout, test, torture, etc., etc.*

It is not unusual to hear a vague and awful significance gratuitously attached to the phrase *he shall die the death*: S. Mark, vii., 10. The phrase *at the last* is of precisely the same description, as regards its *the*. Our forefathers said *at the length*, also.

"Lyndsay, with the old English writers, made a very improper use of *the article*; as, indeed, scholars at present make a very anomalous use of that essential part of speech: as we know from Lowth. Lyndsay has 'of *the* deith,' for 'of death;,' 'put to *the* deith,' for 'put to death;,' 'put to *the* flicht,' for 'put to flight.' And so he writes '*the* heven,' '*the* hell.' On the other hand, he omits the article in some cases wherein it is now more fitly adopted; as, 'of haly kirkis,' for 'of *the* haly kirkis.' This mode of expression is common in the old Scottish acts of parliament, which were not always penned by very eunning scribes." Chalmers: *Poetical Works of Sir David Lyndsay*, Vol. I., p. 154.

According to this heedless criticism, old English and Scotch are scarcely better than mere jargons.

L. 29. *Bot kynys of bane*. The King and Queen of the Bean are no strangers to those who are acquainted with the festivities of Twelfth Night. Being chosen for that occasion only, they are frequently subsidized, in old English poetry, as types of ephemerality.

The Rev. Peter Hall defines *bane*, in the expression under notice, by "destruction."

At least in certain parts of the West of England, all church-people are still familiar with the King of the Bean. That, in Scotland, this character had long ago become little more than a name might, at first sight, be inferred from the following stanza by Sir David Lyndesay (p. 234 of my edition of his Poems), a contemporary of Lauder:

"Trait ilk trew Barroun as he war thy brother,
 Qubilk mon, at neid, the and thy realme defende:
 Quben, suddantlie, one doith oppresse one vther,
 Lat Iustice, myxit with mercy, thame amende.
 Haue thov thare hartis, thov hes yneuch to spend:
 And, be the contrar, thov arte bot *kyng of bane*,
 Frome tyme thyne hereis hartis bene from *the* gone."

But I surmise that Lyndesay wrote *bane* and *gane*, and that to

his printer, the Englishman Jhone Skott, belongs, of right, the paternity of the nonsensical *bone* and of the very unscottish *gone*. Whether for *bone* or for *bean*, Lyndesay would have written *bane*, especially in anticipation of *gane* to rhyme to it. Henryson has *benis*; Dunbar, *bene*.

L. 30. *Schort*, 'schortly.' The use as adverbs of words now only adjectives will be found also in lines 63, 82, 190, 226, 228, 250, 255, 298, 318, 357, 389, 460, 470, 506, 517, 521.

L. 44. *Proceidis*, 'proceeds.' The verbal ending *is* is put as a separate syllable, or not, at the writer's option. It is not often so put in our poem; and yet we have, as dissyllables, *knowis*, l. 116; *makis*, l. 460; *lyis*, l. 494; *seis*, ll. 334 and 538. Also see the notes on ll. 7, 21, and 235.

L. 58. *The*. See note on l. 26.

L. 63. *At all*, 'after all,' 'at most,' 'eventually.' Compare l. 145.

L. 69. *Also quha vnderstude*, 'As one should understand.'

Also = as is met with in Robert of Gloucester, in *Havelok the Dane*, and in the *Early English Alliterative Poems*, so admirably edited by Mr Morris, p. 67, l. 984, and p. 69, l. 1045. And see my note on ll. 191—195.

That, like the Latin *qui*, and—as Mätzner observes, in his *Englische Grammatik*, Vol. I. p. 298,—the French *qui* in the phrase *comme qui dirait*, *who* has long signified *one*, *any one*, could be shown abundantly out of English authors, from Chaucer down to Mr. Charles Dickens. But I shall confine myself to old Scotch. Three extracts, out of a score or more which I have collected, must suffice.

Henryson—ed. David Laing, p. 154,—writes :

"Seis thow nocht, Lord, this world ouerturnit is,
As *quha* wald change gude gold in leid or tyn?"

Many relevant passages might be quoted from Bishop Gavin Douglas; but I shall give only one,—from his *Æneis*, Preface, ed. Bannatyne Club, Vol. I., p. 3, l. 14 :

"I meyn thy crafty warkis curyus,
Sa quyk, lusty, and maist sentencyus,
Plesand, perfyte, and feilabill in al degre;
As *quha* the mater beheld to-for thar E."

Add, from William Stewart's *Buik of the Cronicles of Scotland*, as edited by that martyr to Protestant bigotry, the late Mr. William B. Turnbull :

“ For, quhen the bird is lampit in the lyme,
It helpis nocht that tyme thoct scho be skar,
Becaus in tyme that scho culd not be war :
Efter the perrell for to seik remeid
As *quha* wald gif anc drogariae to the deid.”—V. 4492—4496.

In passing, Jeremy Collier's *as who should say*—Essays, &c., Part II., p. 131, 5th edition,—is misinterpreted “as one who should say” by Dr. Johnson, followed by Drs. Webster and Worcester.

In all the foregoing passages, and so in that quoted in the note on l. 29, *as* means ‘as if.’

According to Dr. Jamieson, in his Dictionary, *quha-say* “seems to signify a mere pretence ;” and he thinks it is “allied, perhaps, to the latter part of the Belgic word *wisie-wasie*, a whim-wham.” His editor, Johnstone, thus etymologizes it: “Corr., perh., from Lat. *quasi*, as if.” The word is a concretion of *quha say* in the old expression *quha say, als quha sa*. Compare, as to its composition, our *hearsay* and, particularly, the French *on-dit*.

Kehrein, fortified by plentiful authority for his assertion, states that, in old German, *wer*, ‘who,’ was used for the modern *irgend einer*, ‘any one.’ His words are: “Um den Begriff des lateinischen *quisquis*, *quicunque* (*wer immer*) auszudrücken, setzt die ahd. Sprache vor und nach *wër*, *waz* ein *sô*; mhd. steht *swër*, zuweilen *swër dër*, später bloss *wër*. Später kommt *wer* und besonders *was* im Sinne von *aliquis*, *aliquid* = *irgend einer*, *irgend etwas* vor.” *Grammatik der deutschen Sprache des fünfzehnten bis siebenzehnten Jahrhunderts*, Vol. III., p. 229.

The senses of *who* were developed in this wise. In the first place, the word was interrogative ; secondly, it became an elliptical relative (I see *who* it is) ; thirdly, indefinite ; fourthly, protatic (like *whoso*, the correlative being expressed or understood in the apodosis) ; and, lastly, convertible with *that* employed as a personal relative. Only the fourth of these uses is obsolete.

As in the line under annotation, so, in l. 298, *vnderstude* occurs as conditional. And so does *did*, in lines 154 and 530.

L. 78. *Amangs*, 'among.' For the final *s*, compare our vulgar *anywheres* and *somewheres*. In low German they say *mangs* and *mangst*.

L. 80. *To-spent*. I have to thank an accomplished scholar, the Reverend Walter W. Skeat, for suggesting to me that we here have the participle of the intensive verb *tospend*. Compare *all tobrake*, in *Judges* ix., 53, as correctly printed.

In Richard Bernard's *Terence in English* (1588), occur "all to beeblobbered" and "he hath all to berent my face." The intensive prefix *to* had then passed out of the popular speech, and its import had been forgotten; and, in these expressions, *all to* was used as we still use *all*.

L. 89. *Geue that*. *That* is employed, as here, needlessly, according to the standard of modern English, in lines 95, 151, 252, 279, 481, 497, 506. Also see the quotation in the note on l. 115.

L. 96. *Tyne*, 'be ruined.' Lauder elsewhere writes:

"Quha hants Hurdome, no dout he sall be *tint*."

L. 97. *Naikit*. See note on l. 7, *ad finem*.

Ll. 103, 104. 'Allowing some, because of mere agreements, to violate your princely enactments.'

On the lines thus elucidated the Rev. Peter Hall remarks as follows: "It is not easy to make out the sense of this couplet; but it may, perhaps, mean, 'Forgiving some *for mere acquaintance sake*, that they may *noise abroad* your liberality.' *Pure* is used in this sense by Chaucer; *pak* is intimate, familiar; and a *brek*, a shout, an uproar."

An excellent authority whom I have consulted having pronounced my unriddling of *pakkis* into 'pacts' to be "probable, but doubtful," I think it well to subjoin a quotation, apparently in point, from the *Tragedie* of Sir David Lyndesay (p. 213 of my edition of his Poems):

"Had we with England kept our contractis,
Our nobyll-men had leuit in peace and rest,
Our Marchandis had nocht lost so mony *pakkis*,
Our commoun peple had nocht bene opprest;
On ather syde, all wrangis had bene redrest:
Bot Edinburgh, sen syne, Leith, and Kyngorne
The day and hour may ban that I was borne."

Chalmers, I am aware, takes *pachis* here to signify 'packs.' But 'bargains' seems to make equally good sense.

Pak, it is true, meant 'intimate,' 'familiar;' and our poem, as in lines 140, 336, and 474, exemplifies adjectives in the plural put substantivally. Nevertheless, I cannot convince myself that Lauder intended, by the words *for pure pakkis*, to imply 'merely as being familiars.'

L. 109. *Hirscheip*. Lauder, in his *Ane Godlie Tractate*, uses this word—there printed *hirschip*,—in the sense of 'condition of being plundered,' as here, and also in the sense of 'act of plundering.'

L. 115. *Quha*, 'who,' the relative; but, as such, nowhere else, I perceive, in this poem. And it may be doubted whether Lauder would not here have preferred *that*, but for its coming twice in the line preceding.

Since writing the above, I have found *quhay* for *that* in a Scottish poet who flourished as early as 1460—1488.

" Bot quben that reson and intelligence
Pleyis vpoun the herp of conscience,
Schawand to ws quhat perrell, on ilk syd,
That thai incur *quhay* will trest or confyd
In-to this warldis vane prosperitie," &c.

Henryson, ed. David Laing, p. 68.

These, then, are other instances to add to those given in the *Transactions of the Philological Society*, 1860, 1861, pp. 299, 300. Mr. Weymouth, *ibid.*, pp. 71, 72, having found *who* for *that* in Gerrat Barry's *Siedge of Breda*, 1627, was "inclined to think" that it was then, "possibly only an Irishism." Had he looked into Shakspeare?

Quist, for *whist*, was still English at the time Lauder wrote *quhu*, *quhat*, &c. &c.

L. 132. *Rax*. Henryson—ed. David Laing, p. 135,—has :

" That he nicht regne and *raæ* in-till his steid."

And again, in p. 146 :

" Sum for to reull, and sum to *raæ* and ring."

L. 133. *Thymg*, 'thing,' in the sense of 'doing,' 'course of conduct.' To Lauder and his contemporaries this word suggested more

of process, as distinguished from fact, than it suggests at present. The poet's *thyng* is not, then, the weak word and the lazy rime which, at the first blush, it looks to be. Compare its employment in lines 334, 379, 410, and 518.

As against Horne Tooke's derivation of *thing* from *think*, it seems reasonable to ally the word, after Wachter, to *thun*, from the Gothic *tánjan, facere*. The meanings of the Anglo-Saxon and Old Norse *þing* and its conjugates strongly support this view.

See Mr. Furnivall's paper on *Thing*, in the *Transactions of the Philological Society*, 1859, pp. 125, 126. In his edition of Roberd of Brunne's *Hundlyng Synne*, p. 19, l. 548, and p. 197, l. 6314, *þyng*, as he points out, has the sense of 'doing,' 'working.'

L. 137. *But proces more*, 'without further course of action.' And so in l. 273. A shorter expression of nearly the same idea, *but more*, occurs in our author's *Ane Prettie Mirroure* and *Ane Godlie Tractate*. We read, similarly, in Sir David Lyndesay's *Dreme*:

"Constranit I was to sleip withouttin more."

L. 140. *Forsaidis*, 'things aforesaid.' And so we find, in lines 336 and 474, *puris*, for 'poor folk.' Lauder elsewhere has *ignorantis*. Compare our *incurables, by these presents*, etc.

L. 145. *At all*, 'after all,' 'at most,' 'eventually.' Compare l. 63.

L. 151. *Gene that*. See note on l. 89.

L. 154. *Did* is here conditional, as in l. 530. See note on l. 69, *ad finem*.

L. 156. *Peace*. See introductory note.

L. 157. Supply 'to' after *pretende*. See note on l. 11.

P. 8, heading of canto. *The heuin*. See note on l. 26.

L. 165. *Cause for cause* 'to'. See note on l. 11.

All and od. *Kend till all and sum* occurs in Lauder's *Ane Godlie Tractate*.

L. 168. *Knawin* is to be pronounced *known*. In l. 348, *awin* = *awn*; in l. 339, *chosin* = *chop'n*; in l. 357, *schawin* = *schawn*; in l. 390, *sawin* = *sawn*; etc. See, for the general prosodial value of *i* in a final syllable, the second note on l. 7, and the notes on lines 21 and 44.

L. 173. *Leir* for 'learn to.' See note on l. 11.

Ll. 191—195. 'Thus, unless kings are grounded in God's Word of verity; their lieges, as godly men, perfectly knowing God's Word; and if there are not true preachers;' etc.

L. 193. *Also*, 'as'. See note on l. 69.

L. 194. *Doand . . . ken, i. e., kenning*, 'knowing'. This idiom is very common in old English and Scotch. Another instance of it occurs in l. 340.

In Western India one constantly hears, from natives of the country that smatter a little English, such phrases as *He has done gone, I have done sold it*, etc.; and a similar corruption prevails among the uneducated in the southern parts of the United States.

L. 207. *On hycht*. I take this expression to be the same as *upon hie* in the following passage:

"Thus maid thay merie quhill thay nicht na mair,
And 'Hail! Yule, Hail!' cryit *upon hie*."

Henryson, ed. David Laing, p. 113.

Similarly, in old English, *on high* meant 'aloud,' 'loudly.'

L. 235. *Thame*. See the introductory note, and that on l. 44.

L. 239. Supply 'to' before *haue*.

L. 240. *Forlorne*. Lauder writes, in his *Ane Godlie Tractate* .

"Sennacherib, for all his bost and schore,
Wes put to flycht, syne be his sone *forlore*."

L. 252. *Quhill that*, 'while,' in the sense of 'until.' See note on l. 89, and quotation in note on l. 207.

L. 264. *Conquest*. We read, in our author's *Ane Godlie Tractate* :

"I saye for me, God will nocht send increase
To thame that wrangus *Conqueis* dois possesse."

L. 273. *But proces more*. See note on l. 137.

L. 274. *The heuimtis glore*. See note on l. 26.

L. 279. *Quhen that*. See note on l. 89.

L. 282. *Gude*. See quotation in note on l. 352. Lauder has also "warldis gear and *gude*" and "wrangus *gude*," in his *Ane Godlie Tractate*.

L. 284. *Vassallage*, 'valour,' 'prowess.' In feudal times, the

highest duty of a vassal, and that for which he was best rewarded, namely, by the gift of land, was military service; and hence *vassalage* came to have the import which it here bears.

L. 298. *Vnderstude*, 'should understand.' See l. 69, and the note thereon, *ad finem*.

L. 304. *Gude*. See introductory note.

L. 305. *Mercyfull* is to be read *mer-cy-fu-ull*. See introductory note, for similar resolutions.

L. 311. *Godils*. See introductory note.

L. 315. *Hors*. This use of the singular form, also seen in l. 440, is observable.

L. 320. *The fouth*. See note on l. 26.

L. 324. *The fer les rent*, 'far less income.' See note on l. 26.

On these words the Rev. Peter Hall strangely thus annotates: "The *fer les* rent. So it stands in the original edition. *Ferle*, or *ferle*, means a *third*, or *fourth*, *part*. Whether the Curate's stipend, in ancient days, was so proportioned to the Vicar, or Rector's, *waige*, we can only conjecture."

L. 334. *Seis*. See note on l. 44.

L. 336. *Puris*, 'poor folk.' See note on l. 140.

L. 339. *Chosin*. See note on l. 168.

L. 340. *As I afore hane done discus*, 'As I already have discussed.' See note on l. 194.

L. 348. *Awin*, 'own.' See note on l. 168.

L. 352. *Raveand*, 'ravenous.' To *reave* is to *sneak*. Lauder writes, in his *Ane Prettie Mirrour*:

"The Godlie men, tha do support the pure,
And geuis thame, glaidlie, of thair geir *and* gude:
The Hypocreit's dois take more thocht and cure
How tha may *reave* from thame thair daylie fude."

L. 357. *Schawin*, 'shown.' See note on l. 168.

L. 376. *Pringnant*, 'pregnant.' The insertion of an *n* before the *gn* of *pregnant* seems to have been a device for preserving the palatality of its *g*. This view is borne out by the rule of pronunciation laid down by Palsgrave, as quoted in the note on l. 385. For an *i* sound added to that of a guttural would change this letter into

a palatal : compare the Italian *gia, giorno*, etc. It would, therefore, follow that words like *pregnant* were once pronounced after the French mode.

L. 382. *Boith*. See introductory note.

Tinsuill. The Rev. Peter Hall must take this very common old word to be for *tinsel* ; as he explains it by "ornament."

L. 385. *Lynage*. This word is a derivative of *lign*, as *personnage* is of *personne*. The interposition, in our modern *lineage*, of the *e* before *age* must have been with reference to the French manner of pronouncing the original form, *lignage*. And now the epenthetic *e* has become a syllable by itself.

As we have treated *lignage*, so—only that the inserted vowel is *i*—we have treated *billard, brilliant, gaillard, poignard, vaillant*, etc. etc. To be consistent, we ought to spell and pronounce *poniant*, and not *poignant*.

The following extracts from Palsgrave, who wrote in 1530, bear directly on the change of *lignage* into *lineage* :

"Also, whan so ever these III letters, *gna, gne, or gno* come to gyther, eyther in a nowne substantive or in a verbe, the reder shall sounde an *i* shortly and confusely betwene the *n* and the vowel folowyng.

* * * * *

"Also, all wordes in the frenche tong whiche, in writtyng, ende in *age*, shall, in redyng and spekyng, sounde an *i* betwene *a* and *g*, as though that *a* were this diphthong *ai*." *Lesclaircissement de la Langue Francoyse*, Paris edition of 1852, p. 8.

Lignage had, thus, a twofold title to transformation.

L. 390. *Sawin*. See note on l. 168.

L. 397. *Liste*. Supply 'to.' See note on l. 11.

L. 411. *Iugis*. See note on l. 21, *ad finem*.

L. 418. *He stands no aw*, 'he stands in no awe.' It is not unusual, in old Scotch, to omit the *in*, as here.

L. 427. *Vincusis*, 'vanquishes.' The Rev. Peter Hall changes this word to *wincuses*, and adds : "What may be the meaning of this word, we must acknowledge our entire ignorance, and shall be most happy, if any reader can inform us."

ll. 431, 432. The locution in the text is like the German *es riecht nach*. Compare the Yorkshire *What do you think to this?*

To smell to a rose, for *to smell a rose*, was English, better or worse, certainly from the time of Swift onwards for a century and more.

L. 438. *Ryches*. See note on l. 21, *ad finem*.

L. 440. *Hors*. See note on l. 315.

L. 441. *Fois*, 'foes'.' See introductory note.

P. 447. *On*. Lauder writes, in his *Ane Godlie Tractate* :

"It is he onlie that taks *on* ws cure."

L. 451. *Men*. See introductory note.

Feill. This word—our 'feel,'—is a verb, also, in the sense of 'understand'; as in the following line from our author's *Ane Godlie Tractate* :

"Bot lat ws heir the text perfythie *feill*."

L. 453. *Judgis*. See note on l. 21, *ad finem*.

L. 460. *Makis*. See note on l. 44.

L. 463. *Jugis*. See note on l. 21, *ad finem*.

L. 466. *Buddis hes tane*, 'douceurs have taken.' The Rev. Peter Hall corrupts these words into *budds his tane*, and then goes on to say: "This expression must, likewise, be left to the ingenuity of others. The word *bud* is found in Beaumont and Fletcher, but supposed to be a corruption in the text."

The exact sense of *bud* is evident from the following quotation :

"The Godlie men no brybs nor *buds* will take,
To hurt the ane pairt, nor to helpe the vther :
The Hypocreit will thinke no schame nor lak
Buds to receaue, and tha wer fra his broder."

Lauder's *Ane Prettie Mirroure*.

L. 474. *Puris*, 'poor folk.' See note on l. 140.

L. 481. *Vntyll that*. See note on l. 89.

L. 487. *Vesyy*. This word is one syllable. And so in Bishop Gawin Douglas, *Aeneis*, ed. Bannatyne Club, Vol. I., p. 145, l. 30 :

"Heirof awondrit, with breist hait as fyre,
Be fervent luf kendillit in gret desyre
Our cuntre-man to *vissy*, and with hym talk,
To knaw thir strange casys, on I stalk
From the port, my navy left in the raid."

In the fourth line, we must read *stra-ange* : in the last, *po-ort*, and *in the* as one syllable.

L. 494. *Lyis*. See note on l. 44.

L. 497. *Geue that*. See note on l. 89.

L. 500. *Thole*. Supply 'to.' See note on l. 11.

L. 502. *Hecht*. Supply 'to.' See note on l. 11.

L. 506. *How that*. See note on l. 89.

L. 520. *Hearis*. This word is not to be mistaken for *heirs*, which, in old Scotch, is *airis* or *ayris*. Lander has, in one of his poems, "to Sathane Sone & *air*."

L. 530. *Did* is here conditional, as in l. 154. See note on l. 69, *ad finem*.

L. 532. *ʒeill*, *i. e.*, 'intent' or 'disposition.'

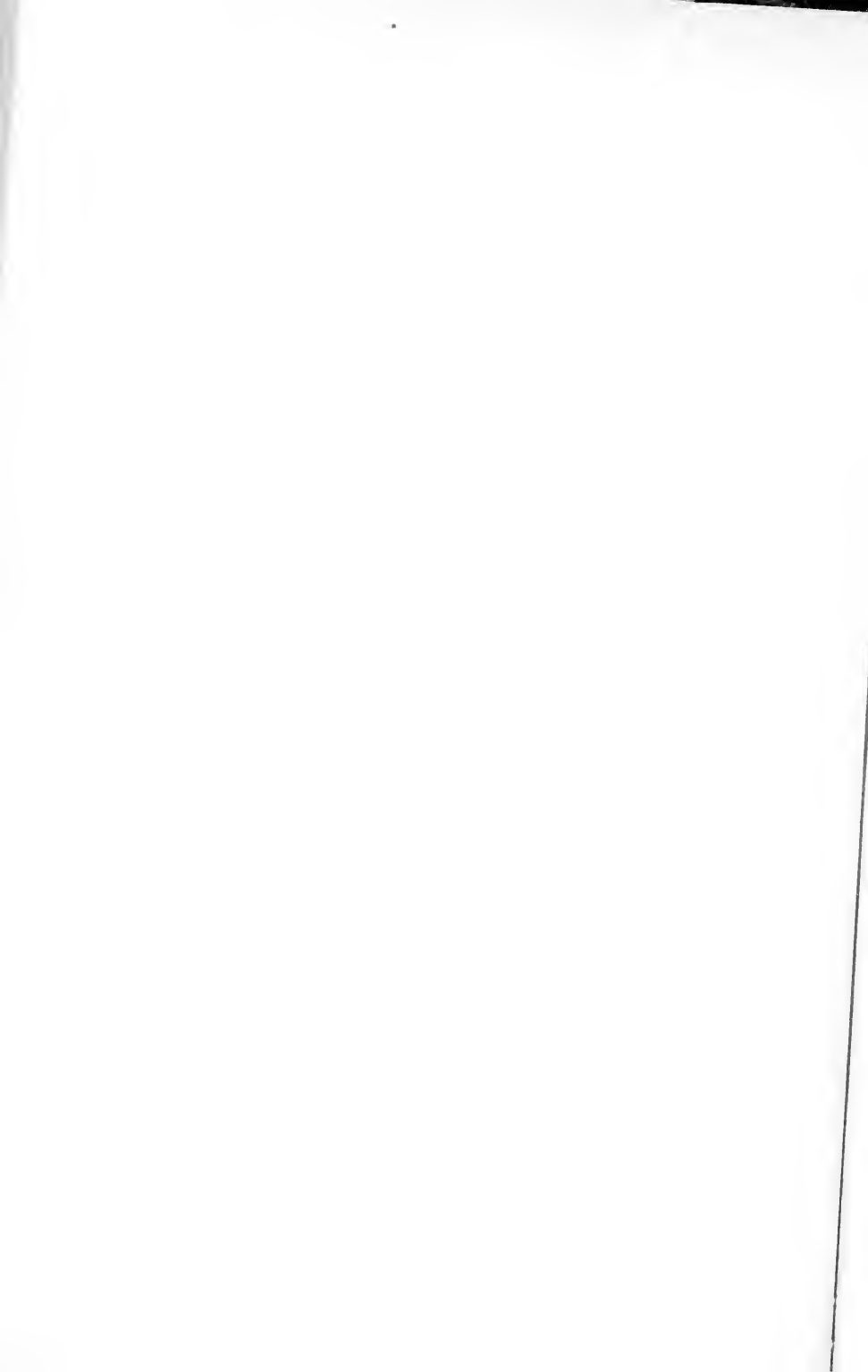
"And his begynnynge had bene of gude *ʒeill*."

The Buik of the Cronicles of Scotland, ed. Turnbull, v. 39,958.

In Bishop Douglas's *Aeneis* occurs "redaris of gud *ʒeill*."

It seems singular that this word should so long have baffled commentators, editors, and lexicographers.

L. 538. *Seis*. See note on l. 44.



GLOSSARY.

* * * There are many words in the foregoing poem which it has not been thought necessary to consign to this glossary; and yet more will be found in it, probably, than any but the most inobservant will need to have elucidated. It has not been supposed, however, that any one, with the aid of the context, would seek for explanation of *actendence*, *byde*, *compt*, *determe*, *ce*, *glorc*, *in-deid*, *iniure*, *ken*, *leill*, *na*, *nother*, *purfyttie*, *perfyte*, *prent*, *sa*, *stress*, *s-iithlic*, *sweird*, *tane*, *to-gidder*, *verray*, *wardlye*, *withouttin*, etc. etc.

As to the spellings in the poem, likely to cause perplexity, the commutations, over and above those remarked on in the notes and below, required in order to make modern English, are, chiefly: *a* into *e* (*thay*) and into *o* (*wrang*), *ch* into *gh* (*throuch*), *e* into *a* (*fer*) and into *i* (*leuc*), *i* into *e* (*chosin*), *it* into *ed* (*uakit*), *nth* into *ngth* (*strenth*), *o* into *a* (*ony*), *s* into *sh* (*sall*), *sch* and *ss* into *sh* (*schort* and *wyssis*), *u* into *oo* (*pure*), *y* into *i* (*yre*).

Further, there is here but one symbol, *I*, for *I* and *J*; and but one, *i*, for *i* and *j*. *V* stands for both *U* and *V*; and *u*, *v*, *n*, are used promiscuously, except that *u* is never initial.

The parentheses embrace, besides etymologies, words cognate to the terms entered, and more English, or more modern, forms of these terms, real, or, at least, analogical.

Abasit = abashed, l. 231.	Als (A.S. <i>eall swa</i>) = also, ll. 202, 363, 402, 520.
Abone (aboon: A.S. <i>abufan</i>) = above, ll. 6, 114.	Also (A.S. <i>eall swa</i>) = as, ll. 69, 193. See notes.
Abusit = deceived, l. 331.	Amangs = among, l. 78. See note.
Accusit = blamed, l. 332.	And (an) = if, l. 85. Even if, although, p. 34.
Act = enactment, l. 104.	Ane (one) = a; one.
Aganis = against, ll. 106, 212. In contrariety to, l. 238.	As = as if, pp. 25, 26, 27.
Air = heir, p. 35.	At, att. At neid = in need, p. 25. And see <i>Schorte</i> .
All = every, l. 144; and p. 26. All and od. See <i>Od</i> . At all = after all, at most, in sum, eventually, ll. 63, 115.	Aucht (ought: A.S. <i>ahft</i>) = owe, l. 144.
Als (A.S. <i>eall swa</i>) = as, l. 70.	Aw = all, l. 204.
Alswell, als weil, als weill = as well.	Awondrit = surprised, p. 34.

- Bane = bean, l. 29. See note.
 Be = by. Be no maner = in no manner, l. 259. On, p. 25.
 Becum (become) = happen, pp. 1, 6.
 Bene = is, l. 65. Are, p. 25. Been, p. 35.
 Bergane (bargain: O.F. *barguiner*, to boggle) = wrangling, quarrelling, l. 458.
 Bot = but.
 Bruke (brook: A.S. *brúcan*) = possess, l. 152.
 Bud (A.S. *búde*, offered) = douceur, gratification, l. 466.
 But = without, wanting.
 Bye. See *Do bye*.
- Cart = chariot, l. 254.
 Catyne (caitiff) = wretch, wretched person, l. 97.
 Coit = coat, p. vii.
 Conforme = conformably, in accordance, ll. 226, 250.
 Commit = commit, l. 420.
 Conqueis = acquire, gain, l. 254.
 Conqueis = the next, p. 31.
 Conquest (Med. L. *conquestus*) = acquisition, gain, l. 264. And see note.
 Contrar (F. *contraire*) = contrary, l. 236; and p. 25.
 Couatyee (covetise: L. *cupiditas*; O.F. *coreitise*) = covetousness, ll. 127, 462.
 Cowp = cup, p. vi.
 Cure (L. *cura*; F. *cure*) = charge, ll. 62, 143, 322, 335, 354, 447. Heed, care, ll. 98, 185, 413; and p. 34. Duty, ll. 100, 233, 343, 509. Calling, l. 285. Discharge of occupation, l. 243.
 Debat = contention, l. 458.
- Decrete (L. *decretum*) = decree, judgment, l. 442.
 Dede = deed, l. 14.
 Defeasance = outlay, p. x.
 Depesche (despatch: O.F. *depescher*) = get rid of, remove, l. 290.
 Detbound = in duty bound, under obligation, l. 345.
 Detfull = dutiful, bounden, l. 176.
 Dispensand with = granting a dispensation to, allowing, l. 163. *To dispense with* formerly meant, in most cases, simply *to excuse*, when used of a person.
 Do bye = avail, stand in stead, l. 23.
 Do, used peculiarly, l. 340. And see note on l. 194.
 Doand = doing, l. 194.
 Dred = dreaded, l. 7.
 Dreid (dread) = doubt, l. 201.
 Drogarie (O.F. *droguerie*) = a drug, p. 27.
 Dytement (indite: O.F. *ditte*, a writing) = composition, l. 530.
- Eird (earth: A.S. *eorð*) = land, country, ll. 152, 270.
 Ekit (eked) = made more, l. 224.
 Elne (A.S. *elne*) = ell, p. viii.
 Elykewyse (alike) = in like sort, l. 34. Accordingly, l. 84.
 Eruditioun = instruction, monition, p. 1; l. 160.
 Expone (expose) = explain, expound, l. 225.
 Falsct (O.F. *fauscte*) = falsehood, ll. 258, 457.
 Faltour (falter) = offender, delinquent, l. 23.
 Fede, feid (feud: A.S. *fehðe*) = enmity, hatred, ll. 13, 441.
 Feilabill (feelable) = impressive, p. 26.

- Feill (feel) = understand, p. 34.
 Feill (feel, perception) = knowledge, l. 451. And see note.
 Feird, ferit (feared) = in fear, ll. 258, 269.
 Fleche (fleece : G. *flehen*, to beseech, caress) = flatter, l. 232.
 Fois = foes', l. 441.
 For = by reason of, ll. 13, 103, 137, 258, 307, 411, 441, 499.
 Forbate (? O.F. *forbir*, to furbish, decorate), ? figured, flowered, p. vii.
 Forlore = forlone, p. 31.
 Forlome (A.S. *forloren*) = forsaken, l. 240.
 Fors (foree) = consequence, matter, l. 316.
 Forsaids = things aforesaid, l. 140. See note.
 Fouth (*quasi* fulth, fulness) = plenty, abundance, l. 320.
 Fra = from, p. 34.
 Furthschawin = shown forth, l. 503.
 Ganand (gainly : O.N. *gegrna*, to avail, meet) = suitable, fit, proper, l. 299.
 Gear = geir, p. 31
 Geir (gear : A.S. *geara*, provision) = wealth, property, money, l. 23; and p. 32.
 Geue (give) = if.
 Gretung (greeting : A.S. *grætan*) = lamenting, crying, l. 92.
 Gude (good) = possessions, l. 282; and pp. 31, 32.
 Haill = whole, ll. 383, 518.
 Hait = hot, p. 34.
 Haitrent = hatred, l. 459.
 Harborus = hospitable, l. 303.
 Wasardour = gamester, l. 293.
 Haue (have) = behave, comport, p. 1.
 Hear (A.S. *hearra*, *hera*) = lord, chief, l. 520.
 Hecht (hight : A.S. *het*, *heht*) = promised, ll. 398, 502.
 Heid, on (on head) = headlong, in haste, l. 423.
 Hereit (harried : A.S. *herian*) = spoiled, plundered, robbed; ruined by extortion, l. 470.
 Here = hear, lord, p. 25.
 Heycht (? *Hecht*) = desire for revenge, l. 459.
 Hird (herd : A.S. *hyrde*) = pastor, ll. 287, etc.
 Hirscheip (? A.S. *herian* + *-scipe*, -ship) = state of being harried, destitution, l. 109. And see note.
 Hois = hose, p. vii.
 Hors = horses, ll. 315, 440.
 Humelie (see *Humyll*) = humbly, l. 528.
 Humyll (L. *humilis*; O.F. *humele*) = humble, ll. 247, 310, 421.
 Hurdome = whoredom, p. 28.
 Hycht, on (on high) = aloud, l. 207. And see note.
 Hyne (A.S. *hioua*, hence) = afar; in the next world, l. 241.
 Ilk (A.S. *alr*) = every, ll. 168, 541; and p. 29.
 Ilke (A.S. *ilc*, *ylc*) = same, l. 49.
 In = into, l. 488; and p. 34. For, p. 26. Omitted, phraseologically, where it would now be used, l. 418. See note.
 Indure = persevere, ll. 139, 209.
 In-till = in, p. 29.
 In-to = in.
 Ioyse (joice : F. *jouir*) = enjoy, possess, l. 126.
 Iure (jure) = jurisprudence, l. 448.

- Kart (chart) = drawing, p. vii.
- Lak (lack: Danish and Swedish *lak*, fault) = abuse, reproach, p. 34.
- Lambmes (A.S. *hláf-mæsse*, loaf-feast) = lammis, p. ix.
- Lampit (? A.S. *liman*) = ensnared, p. 27.
- Lawer = lawyer, l. 427.
- Ledgin (L. *legere*) = book-learning, l. 428.
- Leid (? lead, ? let) = ? pass, ? permit, l. 442.
- Leir (A.S. *læran*) = teach, instruct, l. 151. Learn, l. 173.
- Liste (list) = will, be inclined, l. 397.
- Lynage (F. *lignage*) = lineage, l. 385. See note.
- Lufe = love.
- Lusty = agreeable, p. 26.
- Maker (cf. *ποιητής*, from *ποιέω*) = poet, p. 19.
- May = shall, ll. 119, 171, 173.
- Ministrat = ministered, l. 11.
- Mon (O.N. *mun*) = shall, will, must.
- Mouit (moved) = promoted, l. 335.
- Myster (Dan. *mister*, to want) = need, occasion, ll. 347, 430, 490.
- Name = honour, l. 142.
- Narratioun. See *Nerratioun*.
- Necessar (F. *nécessaire*) = necessary.
- Nerratioun (narration) = representation, report, l. 412. At schorte narratioun = at short notice, l. 213.
- Nocht (A.S. *noht*, *nocht*) = not.
- Nor = than, l. 36.
- Od, all and = all and sundry, l. 165.
- Of = from, ll. 122, 396, 461, 462, 532. By, l. 66. With, l. 410.
- On = with, l. 207. And see note. Of, about, l. 447. And see note. Also see *Heid*.
- Or, or euer = before, ll. 203, 355.
- Ouir-se (oversee) = overlook, tolerate, l. 485.
- Ourgilt = overgilt, p. vi.
- Pak = pak, pact, p. 28.
- Paired (pared) = made less, l. 224.
- Pak (pact) = compact, l. 103. See note.
- Parsonage (personage) = personal aspect, l. 283. See note.
- Part = party, l. 422.
- Pat = put, the preterite, ll. 88, 354.
- Peruerst (perverse) = depraved, l. 512.
- Pose (A.S. *pusa*, *pose*, small bag, purse) = private fise, l. 260.
- Potestatis (L. *potestas*; O.F. *potestet*) = powers, potentates, l. 412.
- Prease, preis (press) = strive, exert one's self, ll. 215, 243, 253.
- Pretende = aim, aspire, l. 157.
- Pringnant (pregnant) = quick, active, ready, l. 376. See note.
- Proces (process) = course of action or procedure, ll. 137, 273.
- Promouc = promote, ll. 296, 387.
- Properteis = qualifications, l. 341.
- Propine = propyne, *v. a.*, p. vi.
- Proponit (proposed) = offered, p. vi.
- Propyne (O.F. *propine*) = present, l. 499.
- Pure = mere, l. 103.

Paris = poor folk, ll. 336, 474.
See note on l. 140.

Quha = who, l. 115. See note.
Whoso, l. 405; and p. 28. One,
any one, l. 69. See note.

Quhairintill = wherein, p. ix.

Quhais (A.S. *hwæces*) = whose, l. 22.

Quhare = where.

Quhare-to = whereto.

Quharin = wherein.

Quhat = what.

Quhay = quha, who, p. 29.

Quhen = when.

Quhilk (A.S. *hwylc*, *hwilc*) =
which, who.

Quhill that (while that) = until,
l. 252; and p. 31.

Quho = quha, who, p. ix.

Quhome = whom.

Quhose = whose, p. 1.

Quhow = how, ll. 277, 363.

Quhyle = while, time, l. 485.

Quod = quoth, p. ix.

Quyck (quick) = lively, spirited,
p. 26.

Raid = road, roadstead, p. 34.

Raryng = roaring, l. 92.

Rather (comp. of *rath*, A.S. *ræðe*,
hræð) = sooner, ll. 25, 254.

Rathest (superl. of *rath*: see *Ra-*
ther) = promptest, readiest, p. 1.

Raucand (reaving, *i. e.*, ravishing,
snatching: A.S. *rædfian*, *refan*; F.
ravir) = ravening, ravenous, l.
352. See note.

Rax, raxe (reach: A.S. *ræcan*) =
stretch; dominate, govern, l. 132;
and p. 29.

Reave = snatch, p. 32. See
Raucand.

Rectoraige (rectorage: compare

vicarage) = rector's benefice, l.
326.

Refuge = protection, l. 471.

Refuse = preclude, l. 508.

Regarde = importance, l. 316.

Regne = ryng, reign, p. 29.

Rent (A.S. *rent*; L. *reditu*; F.
rente) = income, ll. 79, 324.

Resane = receive, l. 53.

Reuth (ruth) = pity, ll. 186, 414.

Rewyne = ruin, l. 210.

Ring = ryng, reign, p. 29.

Ryght (right) = even, just, ll. 33,
348.

Ryng (L. *regnum*; F. *règne*) =
kingdom, ll. 38, 383.

Ryng = reign, ll. 1, 154, 272,
338. Have authority, prevail, l.
374. Abide, remain, l. 184.

Salbe = shall be.

Samyn (Mæso-G. *saman*) = same,
l. 164.

Schawand = showing, p. 29.

Scho (A.S. *leo*) = she, pp. vi.
and 27.

Schore = threatening, p. 31.

Schorte, att = in short, l. 265.

Sely (silly: A.S. *sel*, *sel*) =
wretched, ll. 71, 81.

Sen (A.S. *seððan*) = since. Sen
syne = from that time, p. 27.

Send = sent, p. 25.

Sernande = servant, l. 59.

Sic = such.

Siclik = siclyke, likewise, p. vi.

Siclyke = suchlike, l. 440.

Siclyke = likewise, in like man-
ner, p. 1.

Skar (South Saxon *skerren*, to
scare) = timid, shy, p. 27.

Sleprie = sleepy, drowsy, l. 287.

- Smore, smure (A.S. *smoran*) = smother, suppress, conceal, ll. 220, 433.
- Solistar (solicitor) = agent in a court of law, advocate, l. 426.
- Solistatioun (solicitation) = importunity, l. 411. Management in courts of law, forensic advocacy, l. 429.
- Spreit = spirit, l. 310.
- Suld, sulde (A.S. *seolde*) = should.
- Sum, all and = all and sundry, p. 30.
- Swa (A.S. *swa*) = so.
- Syne (? A.S. *sene*, slow) = then, and then, and afterwards, ll. 236, 467, 488; and p. 31.
- Teine (A.S. *teóna*) = sorrow, vexation, l. 448.
- Tent (attention) = heed, notice, l. 161.
- Tergat (target: F. *targe*) = an ornamental blazon, worn in the bonnet or hat, l. 439.
- Tha = they, pp. 32, 34.
- Thai = they, p. 29.
- Thame = themselves, p. 1.
- Than = then.
- That, affixed superfluously, by the rule of modern English, note on l. 89. Omitted where it would now be used, l. 223.
- The, prefixed where now not required, and omitted where now required, note on l. 26.
- Thir = these.
- Thoeht = thought, thought.
- Thole (A.S. *þolian*) = permit, suffer, l. 500.
- Throung = thrown, l. 220.
- Til = tyll, to, p. vii.
- Tinsail (*tyne*, which see) = loss, damage, l. 382. And see note.
- To = of. ll. 431, 432. Omitted where now employed, note on l. 11: also l. 239, and note.
- To-for = before, p. 26.
- To-spend = squander, l. 80. See note.
- Toulze (cognate with towel (?) and with tousle, tussle: O.F. *touiller*, to wash, rub; *touilleis*, i. e., "d'abord bain de sang, massacre, puis mêlée, presse") = quarrelling, squabbling, l. 458.
- Traist (trust) = confident, certain, l. 99.
- Treit = entreat; encourage, l. 27.
- Trew-twiche = true-touch, l. 226.
- Trow = believe, ll. 83, 251, 521.
- Twiching = touching, concerning, pp. viii, ix.
- Twois = two's, l. 500.
- Tyll (till: A.S. and O.N. *til*) = to.
- Tyne (O.N. *tyna*) = lose, l. 138. Be lost, fail, l. 500. Be ruined, l. 96; and p. 28. Perish, die, l. 110.
- Vassallage = prowess, l. 284. See note.
- Vesy (F. *viser*) = visit (judicially), l. 487. See note.
- Vile = insignificant, l. 97.
- Vincus = vanquish, l. 427.
- Vinolent (L. *vinolentus*) = given to wine, l. 286.
- Vissy = vesy, visit, p. 34.
- Vnquhile (A.S. *ymb + hwile*) = late, deceased, p. x.
- Vncouth = strange, unknown, l. 125.
- Vnderly (underlie) = be subjected to, suffer, l. 196.
- Vnfensitlie (unfeignedly) = undisguisedly, clearly, l. 431.
- Vnto = for, l. 158.
- Vntyll = unto, l. 408. Compare *Tyll*.

- Vse = employ, l. 360. Be occupied with, ll. 129, 278, 280. Administer, ll. 378, 507.
- Waige (wage) = recompense, ll. 135, 325.
- Waird (O.N. *verid*) = expended; bestowed, l. 330.
- Wald (A.S. *walde*) = would, should.
- Walkryfe (wakerife) = watchful, heedful, ll. 376, 447, 489.
- War = wary, p. 27.
- Wat (wot) = know, l. 454.
- Weine (ween: A.S. *wēnan*) = think, imagine, conjecture, l. 487.
- Wer = wary, l. 489.
- Wod (A.S. *wōd*) = mad; will; furious, violent; irascible, choleric, passionate, l. 286.
- Wryit (wried) = twisted, distorted, changed, l. 221.
- Wyght (wight: A.S. *wiht*; O.N. *vætt*) = person, ll. 17, 81, 409.
- Wyte (wite: A.S. *witian*) = blame, ll. 353, 522.
- Y-groundit (A.S. *gegrunded*) = grounded, l. 191.
- Yneuch (A.S. *genog, genoh*) = enough, p. 25.
- ȝe = ye, you.
- ȝeill (zeal) = intent, will, disposition, l. 532. And see note.
- ȝeir = year.
- ȝellyng = yelling.
- ȝit, ȝitt = yet.
- ȝok, ȝoke = yoke.
- ȝour = your.
- ȝouris = yours.
- ȝov, ȝow = you.

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